Εὐαγγέλιον τῆς Εἰρήνης.

THE Glad Tidings of Peace.

Wherein is Manifested,

Grace, Mercy, and Peace, from God the Father, thro' Jesus Christ, to all Mankind.

In a SERMON Preach'd upon *Acts* X. 36.

Εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ.

Preaching Peace by Jesus Christ.

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By *John Denn*, an unworthy Servant of the Church of our Lord Jesus Christ.

How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad tidings of good things, Rom X. 15.

LONDON, Printed for *John Sprint* at the *Bell* in *Little-Britain*, 1699.

BRITISH MUSEUM

THE EPISTLE DEDICATORY.

To the Church of God in God the Father, and our Lord Jeſus Chriſt, eſpecially to my Dearly beloved Brethren in the Counties of *Huntington* and *Cambridge*.

Grace, Mercy, and Peace be multiplied from God the Father, and from our bleſſed Saviour Jeſus Chriſt, the Son of the Father in Truth and Love.

Dear and Holy Brethren,

THE *complaint of the Apoſtle unto the Church of the* Hebrews (*that whereas for the time they might have been Teachers, they*

had need to be taught again the first principles of the Oracles of God, and were become such as had need of Milk, and not of strong Meat) is too much verified amongst the Churches in this Nation; in as much as I may say to you, this day is that Scripture fulfilled amongst us: Oh how far have many forgot the things they once learned, how ignorant and unskilfull are they, (even in those things they once knew, whereas Knowledge ought to encrease, that therein our profiting may appear; instead thereof, it is greatly diminished; wherefore no marvel that affection is wanting in the ways of God; for well may it appear that we have left our first Love, when we have lost our first Knowledge: Surely this is an Evil greatly to be lamented, when Persons decay in the School of Christ. I beseech you Brethren, consider the event of these things, and what ac-

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count you will give to the Righteous Judge, who will expect an improvement both of Time and Gifts.

Let us remember the unprofitable Servant, and let us be warned by the harms of others, that we may escape the approaching Evil, and receive the blessing promised to those that keep in Memory the things which they have believed; for which purpose, my Dear Brethren, that you may be put in mind of those things you have once learned, so as (through the Assistance of God's holy Spirit) to retain and keep them always in Remembrance: I did apprehend my self obliged (as one who desires your eternal Welfare) to commend to you this ensuing Treatise, wherein you have part of the Doctrine of the Gospel briefly set forth; and in some things the Duty of a Man declared, according to that blessed Rule which we ought to walk by; wherein my endeavour

hath

hath not been to declare unto you any new thing, which you have not heretofore heard; but to put part of that Doctrine which you have often heard from my Mouth, into ſuch a ſhort and plain Method, that you may be able to underſtand, and alſo to diſtinguiſh thoſe things aptly in your own Conſciences that ought to be, and are diſtinguiſhed in the Holy Scriptures. And farther, that I might give ſuch Satisfaction to the Reader, that thereby he may be ſomewhat enabled to give to others, a reaſon of thoſe things herein contained: I have endeavoured in the Explication of this holy Myſtery, to imitate (as much as in me lieth) a Skillful Limner, that giveth unto every Limb, not only his due proportion, but alſo his due place; not ſetting the Head where the Foot ſhould be, or the foot where the Head ſhould be; yet I may peradventure

venture to many (who ſhall peruſe this Treatiſe) ſeem guilty of the crime objected againſt the Apoſtle; that he turned the World upſide down, placing that in the bottom, which others make the Roof of the Building; and ſetting that upon the Roof, which others lay for the Foundation: But I ſhall ſubmit my ſelf to the Judgment of the Word, preſenting this little Book to your View, who are taught of God, and able alſo to teach one another: If in any thing hereby God may be glorified, your Judgments enformed, or your Hearts confirmed in the Truth, I have my Aim: The Lord give you all the Spirit of Underſtanding, that you may be able to try the things that differ; the Lord teach you to approve the things that are excellent, that both in Word and Work, you may Adore your Profeſſion, and glorifie your Father which is in Heaven: Brethren, do

not cease to pray for me, that Knowledge and Utterance, Boldness and Patience, may be given me from the God of all Patience and Love.

Brethren farewell, The Grace of our Lord Jesus Christ, and the fellowship of the Holy Spirit, be with you all evermore. *Amen.*

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Your Brother

in the Lord Jesus,

John Denn.

THE

THE EPISTLE TO THE READER.

READER,

IT is ſome Years ſince the Conception of this enſuing Treatiſe, which almoſt proved an Embryo *Abortive; (through the many Diſcouragements it received from divers Perſons upon ſundry Accounts) but when (they being partly ſo overcome) as the Birth hereof was in due time (as hoped) through Providence produced, it then met with greater Oppoſition, (yea) even from thoſe by whom it expected to be Countenanced; its Condition therein appearing like the Male-Children of*

the Iſraelites, *whom* Pharaoh *commanded the Midwives to deſtroy.*

Whereupon it was thought meet by the Author to be Concealed, and (for ſome time) kept hidden with himſelf; the Author hoping in proceſs of time, not to hear (the Tidings reported concerning our Saviour when he was called out of Egypt) The Men are dead that ſought thy life. *But that (as* Rebecka *ſaid to* Jacob) *the Fury of its Brethren might be appeaſed, that ſo it might (even from thoſe that ſought its Life, and threatned to ſlay it with their own Hands) find Acceptation, accompanied with kind Salutations: For the effecting whereof, the Author (having not wherewith to ſend a Preſent beforehand, which might procure this, to find* Grace *in thy ſight) hath preſented frequent Addreſſes to the ſearcher of all hearts, praying that thou mayeſt be endued with ſo much* Patience, *as not only to Read, but*

but diligently to try and ſeriouſly weigh what thou findeſt herein contained, before thou paſſeſt any Cenſure thereupon: Deſiring alſo the repleniſhing thy Soul with Wiſdom, that the Eyes of thy Underſtanding may be enlightned, and thy Judgment informed; ſo, as that (through the aſſiſtance of God's Holy Spirit) thou mayeſt be able aptly to diſtinguiſh in thy own Conſcience, thoſe Things that are in the enſuing Treatiſe declared, and ought to be diſtinguiſhed according to the Holy Scriptures; wherein, if God may be glorified, and thy Soul comforted, I ſhall have my Aim and only deſire in the hopes whereof, having confidence in, and receiving encouragement from the Almighty. The Author (not fearing in this matter the Face of his Brother) hath adventured to ſend it abroad, being perſwaded that the ſearcher of all hearts will either work thy Con-

deſcenſion, or aſſiſt him in the with-ſtanding whatſoever Oppoſition may be met with; nothing being intended herein, but the magnifying his Grace, *and the Comfort of Sinners; and their due Inſtruction in thoſe things which the God of Heaven hath done for them, and requireth of them; wherein I muſt acknowledge my ſelf to be much defective, and therefore dare not offer this, as that which may be able to perfect thy Knowledge therein; but as ſuch an Introduction that (peradventure) may induce ſome more able Pen to help towards thy farther Information: But (howſoever to incite thee to become ſo conſiderate with thy ſelf, induſtriouſly weighing and meditating upon what is found in the Scriptures of Truth, that thy Profiting may ſo appear, that thou mayeſt become wiſer than thy Teachers, and gain ſo much Underſtanding, attended with ſuch Tender-*

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neſs and Submiſſion, as a Door may thereby be opened for the Reconciliation of thoſe many unhappy Differences that (in Matters of Chriſtianity) are in the World; which as occaſioned, ſo they are much augmented through our want of diſtinction in thoſe things that ſeem contrary; whereto much Fervour being added by the frequent blowing of the Coals of Diſſention by the Bellows of Envy and Hatred, ſuch violent Flames do appear, as if the Fiction of the Poets concerning the breaking looſe of Phaeton's *furious Horſes, who overthrew their Chariot, ſetting the World on Fire, was now verified: For the diverting whereof, as I have not ceaſed to implore the Aſſiſtance of the Almighty, ſo I ſhall adviſe thee, in the Words of grave* Phœbus *in the aforeſaid Matter, &c.*

Parce, puer, ſtimulis, & fortius
utere loris.
Sponte ſua properant, labor eſt
inhibere volantis.

Whereto let me now in the bowels of Love entreat thy Conceſſion; for who knoweth what bleſſed Effects may thereby be produced, great Controverſies finiſhed, and a joynt Conſent procured, that with one Mind and with one Mouth, we may glorifie God and his Son Jeſus Chriſt, which ſure (as the Apoſtle ſaith concerning the Converſion of the Jews*) will be even as Life from the Dead: For the effecting whereof, I ſhall give (amongſt the reſt) an Inſtance or two.*

Firſt, *Concerning the Sacrifice of our bleſſed Saviour*, which (*as one ſaith*) extendeth to all Men: *Another faith*, It extendeth only to Believers. *And what great Contentions*

tentions have been occaſioned hereby, fighting directly one againſt another, as if no Medium was to be found; wherein (the Scriptures ſeeming to confirm the Univerſality of that Benefit!) What Shifts and unſound Diſtinctions are the contrary Party put upon; viz. *as if by* All, *was meant* all Believers, *and no more! Again, That the Sacrifice of Chriſt was Sufficient, but not Effectual, nor Intentionally for all; which I may well call Unſound; for they have no footing in the Holy Scripture, but (in truth) are inconſiſtent therewith: For (firſt) ſuch Diſtinctions deny the Truth of God; for whereas God ſaith,* he died for all, *they ſay nay,* he died only for thoſe that believe.

Secondly, *They both deny the Truth and the Mercy of God: For if Chriſt's Death was Sufficient but Effectual for all, then he did not*

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for many Men what he was able to do; and if ſo, his Grace (ſurely) is thereby exceedingly limited; and then how could God (in truth) ſay, What could I have done more than I have done?

It might well be anſwered, Thou Lord, waſt able to do more; the Death of thy Son was ſufficient for many more Perſons than thou didſt intend it.

But let me ſay (in vindication of God's Truth) the Sacrifice of Chriſt was not ſufficient to do more than it did; nothing gave Sufficiency or Ability thereto, but the Will and Purpoſe of God.

Chriſt could do no more than his Father purpoſed according to his own good pleaſure: And all that he did, he left nothing undone of the Will and Purpoſe of God; yea it was effectually and intentionally done.

Chriſt never pretended what he did

did not intend concerning the Salvation of Mankind; which notwithſtanding, theſe differing Judgments have both ſome Truth on their ſides, eaſie to be diſcovered, if you would aptly diſtinguiſh according to the Scriptures; wherein it is declared, That the Benefit wrought for the Sons of Men by the Sacrifice of Chriſt Jeſus, is,

First, *By the ſhedding of his Blood: Thereby was Redemption wrought, from the ſin againſt the Firſt Teſtament,* Heb. 9. 15. *from the Curſe of the Law,* &c. *and thereby was the Second Teſtament eſtabliſhed,* Heb. 9. 16, 17.

Secondly, *By the Sprinkling of his Blood: Whereby the Conſcience is purged,* Heb. 9. 14. *and Juſtification compleated,* &c. *This is according to what was typified under the Law, and fulfilled in himſelf.*

Now

Now what was effected by the ſhedding of his Blood, was done equally, effectually and intentionally for all Men, Heb. 2. 9. 1 John 2. 2.

But what was done by the ſprinkling of his Blood, extended only to Believers, Acts 13. 39.

So that you ſo greatly differ, for want of true Diſtinctions as aforeſaid.

Again one ſaith, Sin is pardoned freely, &c.

Another ſaith nay, there muſt be Tears, Repentance, &c. *Now let me entreat thy due Diſtinguiſhing hereof, and it will appear that you need not ſo fiercely contend; for (as in the enſuing Treatiſe appeareth) ſome Sin is freely forgiven, without any qualifications; but again, other Sins are not forgiven, without or before qualifications.*

Thus the great difference between the Proteſtant and the Papiſt about Juſti-

Juſtification, may be Reconciled.

In ſhort, thou art here informed how to diſtinguiſh between God being at peace with Man, and Man being at peace with God.

Thou art briefly ſhewn what Chriſt hath done for all Men, and what he hath done only for Believers; the differences of Sin are alſo conſidered, &c. which being confounded, doth impede that bleſſed Union, which might otherwiſe be hoped, even that we may be all alike minded in Chriſt Jeſus, which ſhall be the continual prayer of

Thine in the Lord Jeſus,

John Denn.

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Εὐαγγέλιον τῆς Εἰρήνης.

THE

Glad Tidings of Peace;

Wherein is manifeſted, Grace, Mercy, and Peace from God the Father, through our Lord Jeſus Chriſt to all Mankind.

Acts 10. 36.

Preaching Peace by Jeſus Chriſt.

AS a wiſe Geographer deſcribeth large Countries in a little Map; ſo in theſe few words which I have now offered to you, is contained very much Matter. This ſhort Sentence being an Explication of the Doctrine of the Goſpel, preached from the days of *John Baptiſt* (through-

out *Judea*) until this time: Wherein *Peter* was by the immediate direction of Gods Spirit, ſent to preach unto the *Gentiles.*

The firſt of whom were *Cornelius* his Friends and Acquaintance; theſe words alſo being part of that Sermon preached to them, at the preaching whereof the Holy Ghoſt fell on all them that heard the Word, *ver.* 44.

Oh that the Lord would vouchſafe that the like effect may follow the preaching of the word of this Life; that as many as hear this Sermon, may be filled with the fulneſs of God in Jeſus Chriſt, by whom the glad tidings of Peace is this day publiſhed.

As *Peter* doth ſeem to ſay in effect to his Auditors; you are here met together to attend unto the word of Salvation delivered from my Mouth: I can preach unto you no other Goſpel, than that which was before by the Prophets declared to the Children of *Iſrael*, in due time more fully to be revealed (that is to ſay) Peace by Jeſus Chriſt.

From which words I ſhall obſerve this Propoſition, *viz.* That the Do-

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ctrine of the Goſpel, is a Doctrine of Peace by Jeſus Chriſt.

This Doctrine needeth not ſo much proof as explication; yet that I may not be wanting, according to my Ability I ſhall ſpeak ſomething to both: I ſay, according to my Ability, for who is ſufficient for theſe things; no Tongue can expreſs, nor any Heart conceive it; *It is the love of Chriſt that paſſeth Knowledge*, Eph. 3. 19. *It is the peace of God that paſſeth all Underſtanding*, *Phil.* 4. 7. I am not able to expreſs the hundreth part thereof, neither are you able to underſtand or fathom that great grace conſiſting in Chriſt Jeſus.

Oh God and Father of our Lord Jeſus Chriſt, guide thou my Tongue, and direct my Heart, that I may not ſwerve from thy Truth; and I pray God open the Eyes of your Underſtanding, that your Hearts may hereby be enlightned to behold the glory of our God in the face of Jeſus Chriſt; and then you will evidently ſee the truth of the Propoſition; in the handling whereof, I ſhall obſerve this Method, *viz.*

First, Shew you the Truth thereof.

Secondly, To explain it.

Thirdly, To answer some Objections, and resolve some Doubts.

Fourthly, Proceed to Application.

First, For the proof, consider the signification of the word Ευαγγέλιον (translated Gospel) which is glad Tidings, good News; *as the Angel said to the Shepherd*, Luke 2.10. Ευαγγελίζομαι ὑμῖν χαρὰν μεγάλην, I bring you glad tidings of great Joy, and what was that but the glad tidings of Peace, Rom. 10.15. *Peace on Earth*, *Luke* 2.12. As it is written concerning our Saviour, Eph.2.17. *He came and preached peace to those who were afar off, and to them that were nigh*; as he also commanded his Disciples, Luke 10. 5. *Into whatsoever House ye enter, first preach peace unto them*: This also was the practice of the primitive Saints, as is apparent from the words of the Text compared with the aforegoing; wherein the Apostle declares, that the word preached throughout *Judea*, was the Doctrine of Peace by Jesus Christ.

O blessed News, O happy Tiding *How beautifull are the feet of the*

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that preach the Goſpel of Peace, and bring glad tidings of good things, Rom. 10. 15.

Obj. But againſt this is objected the words of Chriſt, Matth. 10. 34. *Think not that I am come to ſend peace on Earth, I came not to ſend Peace, but the Sword; for I am come to ſet the Daughter againſt her Mother, and a Mans foes ſhall be they of his own Houſe.*

Anſ. This is ſpoken in reference to the outward eſtate of the followers of Chriſt, which is and muſt be full of trouble, although their Souls are filled with Peace and Comfort, which I hope you do not apprehend to be any outward, temporal, or worldly peace; if you do, you are miſtaken; if any one ſhall follow Chriſt in hope to attain outward felicity or proſperity, let me tell him, his thoughts wander from the truth, and he erreth, not knowing the Scriptures: If any Man will come after me (ſaith Chriſt) let him deny himſelf, and take up his Croſs, *Matth.* 10. 24. For all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution, 1 *Tim.* 3. 12. Hear we alſo what the Apoſtle *Paul* ſaith; *in every City Bonds and Afflictions abide with*

me, *Acts* 20.23. yea, he further declares, 2 Cor. 11. 23. 24, 25. *In ſtripes above meaſure, in priſons more frequent, in deaths oft; of the* Jews *five times received I forty ſtripes ſave one: Thrice was I beaten with Rods, once was I ſtoned, twice I ſuffered Shipwrack; a night and a day I have been in the deep: In journeyings often, in perils of Waters, in perils of Robbers, in perils by my own Countrymen, in perils by the Heathen, in perils in the City, in perils in the Wilderneſs, in perils in the Sea, in perils among falſe Brethren: In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.*

What a Catalogue of Evils and Afflictions have we here, and yet this and much more is the portion of Gods People; in the behalf of Chriſt it is given you, not only to believe, but alſo to ſuffer, *Phil.* 1.27. You may ſooner find a Chriſtian arraigned at the Bar, and accuſed of Hereſie, *&c.* than in Princes Courts. By that way which they call Hereſie, worſhip I the God of my Father, ſaith *Paul*, *Acts* 24. 14. our Saviour telleth us, *They ſhall put you out of their Synagogues, yea, the time cometh,*

cometh, that whoſoever killeth you, will think he doth God ſervice, John 16.2. It ſeems therefore the Peace proclaimed in the Goſpel, is no Worldly Peace, that is not the portion of Chriſtians; *In the World you ſhall have Tribulation, but in me you ſhall have Peace, John* 16. 33. But if this be ſo, methinks I have cauſed aſtoniſhment in ſome Souls, wondring that the Goſpel ſhould proclaim both Peace and Sorrow; you will ſay, can a Fountain ſend forth ſweet water and bitter.

Anſ. I anſwer no, the External Afflictions of a Chriſtian are attended with ſuch ſupplies of comfort, that they are (in truth) ſweet to the Soul: Wherefore we find Saints rejoycing in Tribulation, *Acts* 5.41. being therein abundantly ſtrengthned to the praiſe of God, 2 *Cor.* 1. 3, 4, 5.

Wherefore that we may learn ſo to know God in his Son, as not only to obey him, but alſo to be fitted to ſuffer for him; I ſhall offer my Aſſiſtance in the Explication of the aforeſaid Doctrine, endeavouring to ſhew you what that Peace is, which is proclaimed in the Goſpel.

And that is to be conſidered in two Reſpects, *viz.*

Firſt, Peace between God and Man.

Secondly, Peace between Man and God.

Marvel not at theſe diſtinctions, for I ſhall ſhew them to be conſiſtent with Truth:

The difference whereof is to be conſidered, both in reſpect of God and Man; the one being deſcending towards Man, the other aſcending towards God.

The difference on Gods part is:

That the firſt (*viz.* Peace between God and Man) is abſolutely effected and accompliſhed by God himſelf in Chriſt Jeſus, without any thing conſidered in, (or done by) Man.

The ſecond (*viz.* Peace between Man and God) is not effected (although earneſtly deſired and endeavoured) by the God of Heaven without qualifications conſidered in (and actions done by) Man.

The difference on Mans part is,

That the firſt (*viz.*) Peace between God and Man requireth (for the effecting thereof,) no previous diſpoſitions,

ons, nor qualificat ons, nor any performances of cond tions on our parts:

The ſecond (*viz.* Peace between Man and God,) requireth (for the effecting thereof) previous conditions, qualifications to be wrought in Man by the Spirit of God:

From whence take theſe two Propoſitions, *viz.*

Firſt, That Peace between God and Man is abſolutely effected, and accompliſhed by God himſelf in Chriſt Jeſus, without any previous diſpoſitions, without any qualifications; and without any performances of conditions on Mans part.

Secondly, That Peace between Man and God, is earneſtly deſired and endeavoured by the God of Heaven; but not effected without previous Diſpoſitions, Qualifications, and Conditions to be wrought in, and performed by Man, through the aſſiſtance of Gods holy Spirit.

I ſhall demonſtrate the truth of theſe in order, beginning with the firſt, *viz.*

That Peace between God and Man, is abſolutely effected by himſelf in Chriſt Jeſus, without any previous

diſpoſitions without any qualifications, and without any performances of conditions on Mans part;

This is a bold Aſſertion, will ſome, (yea many) ſay, this is too good News to be true, will others, (eſpecially the diſtreſſed Souls ſay;) I pray God break your ſtony Hearts, and open your Eyes, that you may turn from darkneſs to light, and then the glorious grace of the Father of our Lord Jeſus Chriſt, will abundantly be manifeſted according to what hath been propounded; in the Explication whereof, I will obſerve this Method, *viz.*

Firſt, To ſhew you what this Peace is:

Secondly, At what time it was effected.

Thirdly, By what means.

Fourthly, For what Perſons.

Firſt, What this Peace is, the Propoſition it ſelf will ſhew this, *viz.* it is Peace between God and Man, effected without any thing on Mans part aſſiſting thereto.

I conceive this will be welcom News, eſpecially to the drooping Soul, that

that ſits in darkneſs, under the fearful expectation of the Threats of a terrible and angry Judge: He will be very attentive to hear what his Soul ſo thirſteth after, *viz.* that God is at peace with him?

Oh what ſhall I do, ſaith the burdened Soul, to obtain the favour of God? What ſhall I do to turn away his wrathful diſpleaſure from me? How ſhall I appeaſe his Anger; Wherewith ſhall I come before him, and bow my ſelf in his preſence? Will the Lord be pleaſed with a thouſand of Rams, or with ten thouſand of Rivers of Oyl? Shall I give my Firſt-born for my Tranſgreſſion, or the fruit of my Body for the Sin of my Soul, that I may have acceſs into his preſence, and not be deſtroyed in the fierceneſs of his Anger?

Attend I pray you, and I ſhall declare that which (it may be) thou wilt hardly believe, as it is written, *Iſa.* 53. Lord who hath believed our Report; and yet that which I ſhall declare (if thou doſt believe it) will fill thy Mouth with Laughter, and thy Tongue with ſinging, *Pſ.* 126. 2.

Hear-

Hearken therefore, God is at peace with Man I mean Mankind conſidered, before we have provoked him by our incredulity) he is ſatisfied, contented, and well pleaſed with us in his Son; he hath abſolved us, and forgiven our Iniquity, not imputing our Sin.

This is confirmed by his own Teſtimony, *Mat.* 3. 17. *This is my beloved Son, in whom I am well pleaſed, viz.* with Mankind I am contented, and do reſt ſatisfied in him concerning the Sons of Men; *God was in Chriſt reconciling the World to himſelf, not imputing their Treſpaſſes unto them,* 2 Cor. 5. 19.

You ſee God well pleaſed, forgiving Iniquity, Tranſgreſſion, and Sin; and is not this a manifeſt Teſtimony that he is at peace with us, for the Demonſtration whereof, might farther be added; the conſideration of his tender Mercies, which are extended to all his Works, *Pſalm* 145. 9. which are witneſſed in the gift of his Son, *John* 3. 16. wherein his love to Man was manifeſted beyond compariſon. 1 *John* 4. 9. Now where there

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is ſuch great Love, ſuch tender Mercies, and bowels of Compaſſion, it muſt needs be concluded, that there is peace both extended and deſired; which is conſonant to that Heavenly Song ſounded forth by the holy Angels, Luke 2. 14. *Glory to God in the Higheſt, and on Earth Peace, good will towards Men.*

But perhaps you will ſay, this is not the ſubſtance of the Queſtion, you will grant God to be well pleaſed after Sin is waſhed away by Tears, purged by Repentance, *&c.* but is he ſo without any conditions on our parts;

Anſw. Hear what the Apoſtle ſaith, *Tit.* 3. 4, 5. But after the kindneſs and love of God our Saviour towards Man, appeared not by Works of Righteouſneſs which we have done, but according to his Rich Mercy, it was not any thing in us, that moved God to ſet his love upon us; it proceeded ſolely from himſelf, in as much as it may truly be ſaid to us, as it is ſpoken by the Prophet, *Ezek.* 36. 22. I do not this for your ſakes, but for my Holy Names ſake, *ſaith the Lord*; ſo that we may ſafely conclude that the

Love

Love and Mercy of God towards Man was before, and without any conditions or qualifications wrought in us:

Which will farther appear in the handling of the ſecond thing, *viz.* the time when this Peace was effected; which I ſhall ſhew you was before, and without any previous Diſpoſitions or Qualifications (unleſs you will call Sin and Pollution a previous Diſpoſition) for to the praiſe of the glory of the grace of our God: It will appear that his love was extended towards, (and he was ſatisfied with) Man when we were in Sin and Tranſgreſſion.

God commendeth his love to us, in that while we were yet Sinners, Chriſt died for us, Rom. 5. 8. Even when we were ungodly, *verſ.* 6. when we were Enemies, *verſ.* 10. let me add another place which is found, Eph. 2. 4, 5. *But God who is rich in Mercy, for his great love wherewith he loved us, even when we were dead in Sins*; which more fully to be made manifeſt, I pray conſider that Scripture ſo full of the glory of God, which is found,

Ezek.

Ezek. 16. 4. *In the day thou waſt born, thy Navel was not cut, neither waſt thou waſhed in water to ſupple thee; thou waſt not ſalted at all, nor ſwadled at all: None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open Field, to the loathing of thy Perſon, in the day that thou waſt born; and when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee, In thy blood live: Yea, I ſaid unto thee, In thy blood, live:* Why doth the Lord uſe this Ingemination in thy blood in thy blood; is it not to manifeſt his great grace, loving us at ſuch a time, in ſuch a condition:

Who would vouchſafe to look upon ſo loathſom a Spectacle, ſure every one would turn their Eyes away, diſdaining even to ſee; but much more to touch one ſo defiled with Menſtrual blood; yet in this condition (when no Eye pitied us) God looks upon us: This was the time of his Love, *ver.* 8. his great Mercy was extended to us (even) in our blood; God did not love us, becauſe we were waſhed, cleanſed, and ſo adorned, that our beauty might induce him, but in our pollution

pollution he waſhed us in the blood of his dear Son, and therefore he did it becauſe he loved us; which Love was from himſelf; there was nothing in us to move God to love us; neither Beauty to allure him, nor Riches to induce him, nor Honour to perſwade him; but inſtead of Beauty, there was nothing, except Pollution; inſtead of Riches, Nakedneſs; inſtead of Honour, great Contempt, even caſt out into the open Field, deſpiſed and loathed of all.

Hear, O Heavens, and give ear, O Earth, was ever the like Grace heard of. Lord, how incomparable is thy Mercy! Who could have expected ſuch favour from the God of Heaven, even that he ſhould love, and be well pleaſed with Man in ſuch a condition of Sin and Pollution? This was his own Mercy; there was nothing in us could procure it, but it was according to his own Purpoſe and Grace given in Chriſt Jeſus before the World began, 2 *Tim.* 1. 9. What Qualifications could there be in Man before the World began? ſurely none. But that we may farther take notice of the Riches

ches of his Mercy, I ſhall proceed to the Third Conſideration; *viz.* To ſhew you, by what means this Peace was effected. Concerning which, if we make enquiry, it muſt (in the firſt place) be aſcribed to the love of God himſelf. There was nothing (without himſelf) that moved God to love us. The Love of God is the principal and efficient cauſe of all our good: It was the Love of God that moved him to ſend his Son into the World to ſuffer Death; as it is written, *John* 3. 16. *For God ſo loved the World, that he ſent his only begotten Son*: It was by his everlaſting Purpoſe and Determination, *Acts* 4. 28. proceeding from his own good pleaſure, which was demonſtrated in Chriſt Jeſus, who himſelf declares, came to fulfil his Father's Will, *Heb.* 10.7. which in truth is the original cauſe of our Sanctification thro' Chriſt, *Heb.* 10. 10. ſo that we muſt therein conclude with the Apoſtle, 2 *Tim.* 1.9. it was the effect of his own Purpoſe and Grace given in Chriſt Jeſus before the World began; nothing procured it but his own Kindneſs.

But

But in the Second place, as the Inſtrumental Cauſe, and the means whereby this was effected (although that alſo was determined, ordered, and continued by the Father, whoſe acceptation thereof is our ſole advantage) we muſt have reſpect to the Sacrifice of our Lord Jeſus Chriſt; whereby (being thereunto appointed in the Wiſdom of God, that Juſtice and Mercy (altogether inſeperable in him) might at once be demonſtrated) he redeemed us from Death, and ſatisfied the Juſtice of the Father for the Sins of the World, there was nothing of ours that intervened. So that we may conclude, this Peace was effected by the Grace of God, in Chriſt Jeſus, who was a Sacrifice ordained before the World began; and therefore it is written, *He is our Peace*, Eph. 2. 14. as ſaith the Apoſtle, *Col.* 1. 20. *having made Peace through the blood of his Croſs*; wherefore the Sufferings of Chriſt Jeſus are called *the Chaſtiſements of our Peace*, Iſa. 53. 5. and *with his ſtripes we are healed*; which that it may more fully appear, conſider theſe Two things: *viz.*

Firſt,

First, What the Sacrifice was which Christ offered:

Secondly, What was effected by that Sacrifice.

First, What the Sacrifice was. Beloved, this is worth your Consideration, for the demonstration of the unparalell'd Grace of the most high God, and his Son Jesus Christ.

This Sacrifice was not the flesh or blood of Calves or Goats, nor of any other Creature, neither was it any Earthly Treasure; it was no less than his own Body, *Heb.* 10. 10. *He offered himself without spot to God, Heb.* 9. 14. O hereln is Love! Not that we loved God, but that he loved us, and sent his Son to be (himself) a propitiation for our Sins, 1 *John* 4. 10. *In this was manifested the love of God towards us; in that he sent his only begotten Son into the World* to taste Death for us, that we might live through him: O the exceeding Love of Christ, to offer himself, *Gal.* 1. 4. to lay down his Life, when no Man could take it away! *John* 10. 17, 18.

Of all demonstrations of Love, this is the greatest: All that a Man hath, Riches,

(Riches, Honour, or what elſe may be enjoyed) will he give for his Life, *Job* 2. 4. the Life is more than all; yet our bleſſed Lord, our gracious Saviour, laid down his Life, offered his own Body to Death, expoſed himſelf to Wounds, to Bruiſes, to Pains, yea to Death it ſelf, even to the moſt curſed and cruel Death of the Croſs, and that even for our ſakes.

Thus you ſee what this Sacrifice was; I come now in the next place to conſider what was effected by that Sacrifice; wherein know, that thereby Chriſt paid the price of our Redemption, diſcharged the Debt due from us, and ſatisfied the Juſtice of the Father for our Sins; and therefore it is written, *Ye are bought with a price*, 1 Cor. 6. 20. and that with ſo great a price, as the precious Blood of Chriſt, 1 *Pet.* 1. 19. who gave himſelf a Ranſom for all, 1 *Tim.* 2 6. What is a Ranſom but a price paid for the Redemption of Captives? this Chriſt did for us; whereby we are diſcharged, and our Sins taken away; as *John* ſaith, *ch.* 1. 29. *Behold the Lamb of God that taketh away the Sins of the World.* And again,

again, *He is a propitiation for our Sins*, 1 John 2. 2. What is a Propitiation but a Sacrifice of Expiation, whereby we are healed, and our Debt freely discharged? as it is written, *Isa.* 53. 4. *Surely he hath born our griefs, and carried our sorrows; he was wounded for our transgressions, and by his stripes we are healed; for the Lord hath laid on him the iniquity of us all*, ver. 6. which is confirmed by those words of *Peter*, *full of Grace*, 1 Pet. 2. 24. *He bore our sins in his own body on the tree; he was made sin for us*, 2 Cor. 5. 21.

O the great Punishment that our blessed Saviour underwent for our sakes, (even to satisfie for our Sins, and redeem us from Death!) It made him to sweat, as it were, great drops of Blood, falling upon the earth; and in the greatness of his Agony, (that is, extream Torment) to cry, *Eloi, Eloi, Lama sabacthani? My God, my God, why hast thou forsaken me? and then gave up the ghost.* He died for us, to satisfie the Divine Justice, as it is written, *Isa.* 53. 11. *He shall see the travel of his soul, and shall be satisfied.*

By all these Testimonies it is apparent, that this Peace was (although not

not originally) inſtrumentally effected by the Sacrifice and Sufferings of Chriſt Jeſus.

Object. But here it is objected, that God's Grace is ſaid to be *free*, Remiſſion *free*, &c. as it is written, *Hoſ.* 14. 4. *I will love them freely.* Now full Satisfaction is altogether inconſiſtent with free Forgiveneſs; for that Creditor who is ſatisfied, cannot be ſaid freely to forgive the Debt.

Anſw. Yes, Satisfaction and free Forgiveneſs are conſiſtent, in that as for Satisfaction there is nothing performed on our parts, but it is through God's free Grace; ſo it muſt upon all accounts be acknowledg'd, in that the means whereby our Redemption was wrought, and ſatisfaction made, was contrived, ordered, and determined by the Father, effected alſo by his good pleaſure, wherein alſo the acceptation of that Means conſiſts, even in the Grace of God, who ſent his Son out of his own boſom to taſte Death, in whom we have Redemption through his blood, even the forgiveneſs of our Sins, *Epheſians* 1. 7. For the demonſtration whereof, conſider that plain Text,

Text, *Rom.* 3. 24. *Being justified freely by his Grace, through the Redemption that is in Christ Jesus*: Wherein you see, it is through the Redemption which is in Christ Jesus; *viz.* by that Means, yet Free Grace.

So that I will now conclude, (to the praise of the Glory of our God) that this Peace was effected by the Father in Christ Jesus, without any previous Dispositions, Qualifications or Conditions on our parts: *O the depth of the riches of the Mercy of our God!* Who could have thought that God could have been so favourable to lost Man, as to provide Means of his own to effect our Redemption; to work that for us which we were not able to do for our selves; yea, to work it by such a way and means as (when all the Treasure of the World would not perform it) to send his own dear Son to shed his most precious Blood, that thereby we might have Life!

Now that the greatness of this Mercy may more fully be discovered, I shall proceed to the last Consideration, *viz.* for whom this Peace was effected.

We

We have heard good News of Peace obtained, but (perhaps you will ſay) for what Perſons: For although our Hearts are raviſhed with the report of theſe glad Tidings, yet am I again driven into deſpair (ſaith the poor Soul) becauſe I cannot ſee this peace belongs to me; it ſeems God is at peace with ſome, his bowels of Mercy are extended to ſome, but not to me; I am an Object of his Diſpleaſure, he loveth his own Elect, and choſen People; but I am loſt and undone, there is no grace for me:

I Anſwer, thou ſeeſt as aforeſaid the grace of God extended to Sinners, and that even in the Eſtate of Sin and Pollution, Chriſt came to ſeek, and to ſave that which was loſt.

Ah, but ſaith the Soul, I have not any goodneſs in me, I am a wretched and miſerable Creature;

Oh do not deſpair; Chriſt came into the World to ſave Sinners, even the chiefeſt, yea, all Sinners, without any exception, the whole World:

This Peace is General, *to thoſe that are afar off, and to thoſe that are nigh*, *Eph.* 2. 17. as it is written, Heb. 2. 9. *that*

that he by the grace of God ſhould taſt Death for every Man; and again, *He is the propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World*, 1 John 2.2. You ſee the extent of the Death of our Lord Chriſt, *who gave himſelf a Ranſom for all*, 1 Tim. 2.6. *Behold here are glad tidings of great Joy, which ſhall be to all People*, Luke 2. 10. *That God was in Chriſt Reconciling the World unto himſelf, not imputing their Treſpaſſes unto them*, 2 Cor. 5. 19. Thus general is the extent of this Peace, it is effected for all Men, for the whole World; the Sin of the World ſhall not be imputed, God is ſatisfied with them in his Son.

Obj. 1. But ſome will ſay, Stay a little, you run too faſt, is it not written, *There is no peace to the Wicked, ſaith our God?* Iſa. 57.21. from whence we may truly conclude, If there is no peace to the Wicked, then the aforeſaid Peace is not General, in that moſt of the World lieth in Wickedneſs.

Anſ. In anſwer to this Objection, I will give you one Rule which may be profitable not only in this, but alſo in

 divers

divers other caſes, *viz.* to diſtinguiſh the times: Thereby mayeſt thou reconcile thoſe Scriptures, that otherwiſe ſeem different; and upon that conſideration, both theſe Propoſitions will appear true, which otherwiſe would be different, *viz.*

1. There is Peace from God the Father to all Mankind:

2. There is no Peace to the Wicked;

That is to ſay, God is originally well pleaſed with every Man in Chriſt Jeſus, in whom he hath received ſuch Satisfaction, that he hath forgiven their Sin, their Iniquity is not imputed:

But when this grace is deſpiſed, and iniquity encreaſed; thoſe who do ſo, are appointed unto Wrath, no Peace belongeth to them, as I ſhall ſhew more plainly hereafter; but in the mean-time, take the Example which is found, *Luke* 19. 42. concerning the People of *Jeruſalem*, whom Chriſt bewailed, ſaying; *If thou hadſt known at leaſt in this thy day, the things which belong to thy Peace, but now they are hid from thine Eyes.*

You

You ſee there was a day when Peace did belong to thoſe People, when the goodneſs of God led them to Repentance; but afterward (this day being neglected) their Peace was hid from their Eyes: Like *Eſau, who after he ſold his Birth-right, found no place of Repentance, although he ſought it carefully with Tears*, Heb. 12. 17. as *Paul* ſaid to the *Jews*, Acts 13. 46. *It was neceſſary that the word of God ſhould firſt have been ſpoken unto you; but ſeeing you put it from you, and judge your ſelves unworthy of everlaſting Life, lo, we turn away.*

Obj. 2. But the Scripture ſaith, *Chriſt gave himſelf for many*, Matth. 20. 28. *laid down his Life for his Sheep*, John 10. 11. *for his Church*, Eph. 5. 25. wherefore his Redemption was not general.

Anſw. Hereto I anſwer by denying the concluſion; for although all includes many, yet many doth not exclude all. It's ſaid, Rom. 5. 19. *By one Man's Diſobedience many were made Sinners*: Yet from thence I ſuppoſe none will conclude, that all were not Sinners in *Adam*.

Obj. 3. But again it is objected, that Chriſt ſaid, John 17. 9. *I pray not for the World*; and can it be ſuppoſed that Chriſt would die for thoſe, for whom he would not pray?

Anſw. We muſt in this caſe diſtinguiſh between Prayer and Prayer: There are Prayers both General and Particular; Chriſt did (ſometimes) pray for the World, yea, for his greateſt Enemies, as when he was upon the Croſs, *Father forgive them*, &c. *Luke* 23. 34. alſo his People are commanded, *to pray for them that deſpitefully uſe them*, Mat. 5. 44. *yea, for all Men*, 1 Tim. 2. 1.

At other times Chriſt prayed only for his own People (as in the aforeſaid 17*th* of *John*; *he prayed that they might be one, as the Father and Chriſt are one*; and in this ſence he prayed not for the World) ſo that to conclude this anſwer, I ſay,

1. That Chriſt died for thoſe whom he would not (in ſome ſence) pray for

2. That Chriſt prayed (in ſome ſenſe) for all thoſe he died.

Obj. 4.

Obj. 4. But again, the Objector ſaith, if Chriſt died for all, then all ſhall be ſaved; but all are not ſaved *Ergo.*

Anſw. I anſwer, by denying the *Major*; for although Chriſt died for all (as hath been already proved) yet all ſhall not be ſaved.

This Suppoſition is conceived thro' a miſtake, for the want of rightly diſtinguiſhing touching the Sacrifice of Chriſt Jeſus; wherein it would (if duely obſerved) manifeſtly appear that Salvation is not effected by the Death of Chriſt, there muſt be ſomewhat more obtained, than that benefit procured immediately by his Death; otherwiſe we ſhall come ſhort of Salvation, as it is plainly declared by the Argument of the Apoſtle, 1 Cor. 15. 18. *If Chriſt be not riſen, then they which are fallen aſleep in Chriſt are periſhed.* *Paul* was ſo far from the mind of the Objector, that as he doth not conclude that all that Chriſt died for ſhall be ſaved, he concludes the contrary, *viz.* that although Chriſt was then dead (and had already offered himſelf a Propitiation, a Ranſom, and perfected the Work of our Redemption:) Yet if he was

not riſen, his own People that believed in him (and died in that Faith) are periſhed: Their Faith was in vain, (not as to what was paſt, and done by Chriſt, but) in reſpect of the hope of Salvation to come, whereof they muſt aſſuredly come ſhort, if they enjoyed no more than was obtained by his Death: And if ſuch would have been their Eſtate, it may truly be concluded (contrary to the Objection) that thoſe that believe not, will be Damned, although Chriſt died for them; which is apparent in thoſe words of the Apoſtle, Heb. 10. 29. *Of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the Covenant wherewith he was Sanctified an unholy thing*, (mark what is ſaid, wherewith he was Sanctified, that ſhall ſuffer that ſore puniſhment,) and again *Peter* ſaith, 2 Pet. 2. 1. *There ſhall be falſe Teachers*, &c. denying the Lord that bought them; of whom it is written, ver. 3. *their Damnation ſlumbreth not, viz.* the Damnation of thoſe Perſons whom Chriſt bought by his blood.

From

From whence I may truly argue; if Chriſt bought thoſe that ſhall be Damned, then he bought every Man: But Chriſt bought thoſe that ſhall be Damned, *Ergo*, the *Minor* is evidently proved in the forementioned Scriptures; and the *Major* I ſuppoſe all Men will grant: for the whole World ſhall either be Damned or Saved, and it hath been proved he bought the Damned, and ſure it muſt be concluded he bought the reſidue, *viz.* thoſe that are Saved.

Queſt. But if this be ſo, you will ſay, how then come they to be Damned?

Anſw. Not becauſe Chriſt did not Redeem them, but becauſe they did not believe in that Redeemer; as our Saviour ſaith, *he that believeth not ſhall be Damned*, Mark 16. 16. *becauſe he believeth not in the Name of the only begotten Son of God*, John 3. 18.

Queſt. 2. But what then did Chriſt by his Death for the Damned, had they any advantage thereby?

Anſw. Yea, they had the ſame advantage as others; as his Grace was General, ſo it was Impartial, the be-

nefit of his Death was equally extended to the Sons of Men; wherein (to inform you what that was) you have already heard, that he Redeemed Man, discharged our Debt, satisfied the Justice of the Father, offering himself a Propitiation for the Sin of the World, which is freely remitted, *viz. the Sin against the first Testament*, Heb. 9. 15. yea, the Testament it self Abolished, it being against us, *Eph.* 2. 15. and also established a New Testament upon better promises, and more gentle and easie conditions, *Heb.* 8. 6. (wherein Salvation is freely offered to all those who accept of that Grace therein declared, and believe in Christ as thereby is required:) This Christ hath done by his Death, even for every Man; wherein you may perceive a great Advantage, even Salvation offered and brought to you, *Tit.* 2. 11. yea, to all Men, to those that are Damned for the denial thereof, such God offers Faith to, *Acts* 17. 31. in the Resurrection of his Son, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν, he leads them to Repentance, but they despise it, *Rom.* 4. 2. and procure

cure wrath againſt themſelves, to their own Ruine.

Obj. 5. But this is againſt the Doctrine of Predeſtination, which long time hath been received as Orthodox.

Anſw. If by the Doctrine of Predeſtination, you mean the Doctrine preached by *Calvin*, *Beza*, *Zanchius*, *Piſcator*, *Gomarus*, *cum multis aliis*, viz. that God of his meer pleaſure did by everlaſting Deſtiny, Decree the Impenitency and Damnation of the greateſt part of Men: This Doctrine is, (by what hath been before alledged) gain-ſaid, as that which is inconſiſtent therewith; for if God by Eternal Deſtiny, hath decreed the Impenitence and Damnation of Men, and that of his meer pleaſure, ſurely he would never have given his Son to die for thoſe Perſons, the Wiſdom of God would never allow the doing ſo great a Work in vain: Farther it cannot be imagined, that he ſhould offer Faith and Salvation upon the condition thereof, to ſuch Perſons whom he knew were decreed inevitably to be Damned: This cannot be demonſtrated to be conſonant unto Juſtice,

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beſides his general love and tender Mercies (pretended to be) declared in the gift of his dear Son is hereby made void; for what Love or Mercy was thereby extended to thoſe who were by everlaſting deſtiny decreed to receive no benefit thereby: Surely none farther, if the aforeſaid Doctrine be true, the words of Chriſt himſelf, *John* 3. 14, 15. muſt either be falſe, or very hypocritical; for he ſaith, *As* Moſes *lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up; that whoſoever believeth in him ſhould not periſh, but have everlaſting Life*, which by the aforeſaid Doctrine is apparently falſe; for although it is ſaid, *whoſoever believeth ſhall be ſaved*; yet they pretend the greateſt part cannot be ſaved, their Damnation being inevitably decreed.

But then the aforeſaid Fathers tell you, the words of Chriſt are true, notwithſtanding Men are by everlaſting Deſtiny decreed to be Damned: *For whoſoever believeth ſhall be ſaved*, but that God might accompliſh his Decree, he hath alſo determined the infidelity of the greateſt part of Men,

as

as the means tending towards their Damnation; ſo as they cannot believe; to which I ſhall anſwer, that if God offers ſalvation upon the condition of Faith, to thoſe whoſe infidelity is determined, then he dealeth Hypocritically, and pretendeth what he doth not intend, which is far from him: Wherefore if the Doctrine aforeſaid be contrary to ſuch a Predeſtination, as is here declared, it is no Argument that it is contrary (but rather conſonant) to truth.

*Obj.*6. But again it is objected, that it is written, Pſal. 5.5. *The Lord hateth all the Workers of Iniquity*; wherefore it muſt be concluded, there is no ſuch General Peace, as before deſcribed; for what Peace is there to thoſe whom God hates? ſurely none.

Anſw. Herein muſt be obſerved the Rule I gave you in the anſwer to the firſt Objection, *viz.* to diſtinguiſh the Times; for there is a time when God is well pleaſed with, and doth love all the Sons of Men (as hath been proved) according to what is declared by the *Pſalmiſt*, *Pſal.* 145. 9. *The Lord is good to all, and his tender Mercies* (mark that)

that) are over all his Works, without exception.

Yet again; There is a time when God hateth Sinners; *viz.* thoſe that continue in Sin after the motions of God's Holy Spirit; and refuſing to obey him, give themſelves over to all Impiety, as the Apoſtle ſaith; *The wrath of God is revealed from Heaven, againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs*, Rom. 1. 18. (as it is written, *Col.* 3. 6.) *For which things ſake, the wrath of God cometh upon the Children of diſobedience.*

Obj. But if this be ſo, ſome will complain that God is Changeable.

Anſw. I anſwer, no: With him there is neither variableneſs or ſhadow of turning, *Jam.* 1. 17. The Change is not in God, who is the ſame yeſterday, and to day, and for ever; but Man turneth to Evil, and thereby bringeth ruin upon himſelf; God having made an unchangeable Covenant, That *if we forſake him, he will forſake us*, 2 Chron. 15. 2. This was verified in the rejection of the Houſe of *Eli*, 1 *Sam.* 2. 30. *I ſaid, indeed, thy Houſe, and*

and the Houſe of thy Father, ſhould walk before me for ever: But now the Lord ſaith, *Be it far from me; for thoſe that honour me, I will honour; but they that deſpiſe me, ſhall be lightly eſteemed;* this God hath determin'd, *Jer.* 18. 7, 8. *At what inſtant I ſpeak concerning a Nation or Kingdom to build or to plant; if that Nation or Kingdom do evil in my ſight, then I will repent of the good wherewith I ſaid, I would benefit them.*

Queſt. But you will ſay, Who then can be ſaved?

Anſw. Thoſe who in obedience to God, make ſuch uſe of the abilities given by God, through his Son, as to continue in the Faith of Jeſus Chriſt.

Wherefore *we are* ſaid to be *kept by the power of God through faith unto ſalvation,* 1 Pet. 1. 5.

Object. 7. I muſt now paſs to another Objection, which is found in *Matt.* 6. 15. *If you forgive your Brethren, God will forgive you: But if you forgive not men their treſpaſſes, neither will your heavenly Father forgive you your treſpaſſes.* Unto which may be joined what we find, *Matt.* 18. 35. *So likewiſe ſhall my heavenly Father do unto you, if you from your heart, forgive not every one his Brother their treſpaſſes.* In

In which place we ſee, firſt, That unleſs we forgive, God will not forgive us: And therefore it cannot be, that God ſhould freely forgive the Sons of Men, without any Conditions or Qualifications to be performed on our parts; in that you may perceive the promiſe of Forgiveneſs is upon Condition; and that ſo poſitive, that if the Conditions be not performed on our parts, we muſt not partake of Remiſſion: nay, more, that for non-performance of the Condition on our part, God will reverſe the acts of his Mercy before beſtowed.

If after he hath forgiven a thouſand Talents, we ſhall not forgive one hundred Pence, we ſhall be delivered to the Tormentors, until the whole due is paid.

Anſw. For Anſwer to this (ſeeming) great Objection, let me tell you in the Firſt place;

That God never reverſeth the acts of his Mercy communicated to Man; for the Gifts and Callings of God are without Repentance, *Rom.* 11. 29.

Secondly, That God's forgiveneſs of our Sins, goeth before our forgive-

neſs

neſs of our Brethren: Yea, indeed, we cannot truly forgive, until we do apprehend that God hath forgiven us; as it is ſaid, *Matt.* 18. 33. *Shouldeſt not thou have had compaſſion on thy fellow-ſervant, even as I had pity on thee?* And upon this ground the Apoſtle preſſeth the *Epheſians* to kindneſs and tender-heartedneſs, *forgiving one another, even as God for Chriſt's ſake hath forgiven us.*

Queſt. But if then you ask what the aforeſaid places mean, which ſtrengthen the Objection?

Anſw. I anſwer farther, That we muſt diſtinguiſh between Sin and Sin.

Some Sin is wholly and abſolutely taken away by the death of Chriſt, without any Condition, as hath been before proved.

But again: Some Sin is not, neither ſhall be forgiven, but upon Condition, according to the Text before urged.

This peradventure may ſeem ſtrange Doctrine, but it is not ſo ſtrange as true; the Scriptures concurring therein, as it is written, *God was in Chriſt, reconciling the World to himſelf, not imputing their treſpaſſes*, 2 Cor. 5. 19. as *John* ſaith, chap. 1. 29. *Behold the Lamb of God*

God who taketh away the ſin of the World. And yet again, *Except ye believe that I am he, ye ſhall die in your ſins,* John 8. 24.

Hereby we perceive, Sin taken away, not imputed to the World; yet the ſame Perſon is truly ſaid (through unbelief) *to die in their ſins*; wherein the former diſtinction muſt be obſerved, *viz.* Some Sin taken away (as aforeſaid) by the death of Chriſt from the whole World, himſelf being a propitiation for the ſame, 1 *John* 2. 2.

Yet again: Some Sin remaining even to Death.

Queſt. But here it will be ſaid, Did not Chriſt by his Death take away all Sin?

Anſw. I anſwer, No.

Let not this ſeem ſtrange; for you have heard it proved, that Chriſt died for every Man: And then, if by his Death all Sin is taken away, it may be truly concluded, that all ſhall be ſaved; for where the Sin is taken away, no Puniſhment can (in juſtice) be inflicted.

But again: We read that many periſh for whom Chriſt died, *Heb.* 10. 29.

29. 2 *Pet.* 2. 1. So that it muſt be concluded, either that by his Death he did not take away all Sin, or that their Damnation is not becauſe of Sin.

Obj. Upon this Conſideration it is pretended, that Chriſt did not die (*viz.* effectually) for all Men; and therefore the aforeſaid Reaſons are inſufficient; for he took away all Sin from Believers, whom he did (only) effectually die for; he hath forgiven them all Treſpaſſes, *Col.* 2. 13.

Anſw. In anſwer hereunto, I will ſay, That what Chriſt did by his Death, he did generally and equally for all Men: The Propitiation effected thereby, was not only for Believers, but (effectually) for the whole World, 1 *John* 2. 2. even ſo, as God bears witneſs he was well pleaſed therein, and would not impute their Sin unto them, 2 *Cor.* 5. 19. And therefore if by his Death he took away all Sin from any, he did it from every Man; for ſuch was the extent of his Death, *Heb.* 2. 9. and that as the fruit of the Grace of God: Whereupon I muſt further add, If God graciouſly ſending his Son to taſte Death for every Man, and to give

give himſelf a Ranſom for all, did provide, that he ſhould pay a greater Ranſom for ſome than others; yea, ſo far different, as effectually to take away all Sin from ſome Perſons, and few or none from the reſt.

Then there is great reſpect of Perſons with God: Yea, great deceit in pretending Grace; ſo far as to produce a Ranſom through his Son; and yet in truth, ineffectual for the greateſt part of Men: Which is far from our God, who is juſt and right in all his ways.

Wherefore I will conclude, that Chriſt did not pay a greater Ranſom by his Death for one than he did for all. And again, That his Death was not more effectual to take away Sin from ſome than from others.

2. I again anſwer, That Chriſt did not by his Death take away all Sin from Believers: This will appear by the words of the Apoſtle, 1 *Cor.* 15. 17. *If Chriſt be not raiſed, your Faith is vain; ye are yet in your ſins.*

Now know ye, that there was in that time no ſcruple made concerning the Death of Chriſt: *viz.* Whether he had already ſuffered, or no.

2. As

2. As it was generally granted, that Christ was Dead, even so what was intended to be effected by his Death, was absolutely done as he himself said, *It is finished.* Wherefore I may argue, If Christ by his Death did take away all Sin from any Man, it was from Believers.

But Christ did not by his Death take away all Sin from Believers; *ergo*, Christ did not by his Death take away all Sin from any Man.

The *Major* is undeniable; the *Minor* I shall prove thus: If Christ by his Death took away all Sin from Believers, then their Sin doth not, cannot remain upon any account since Christ was dead; but their Sin might remain notwithstanding his Death: Therefore

The *Major* is very apparent. For if Sin be once taken away it cannot remain: What Christ did effect by his Death, was firm and stable.

The *Minor* is proved from the aforesaid Text, wherein *Paul* doth in effect say, Although Christ is dead, and hath shed his most precious Blood as a Ransom and a Propitiation for Sin; yet do not suggest that you are thereby acquitted

quitted from all Sin, for I tell you the contrary; *viz.* That ye are yet in many of your Sins; your Faith vain; and notwithſtanding the Redemption wrought by his Death, you may (yea will) be Damned: *If he is not riſen, then they alſo which are fallen aſleep in Chriſt, are periſhed*, ver. 18.

3. Wherefore, Thirdly; Although the Scripture ſaith, *All ſin is forgiven to Believers*, I muſt poſitively conclude, that it is not abſolutely effected by his Death: Sin is forgiven, (yea all Sin) to God's People, but not by the Death of Chriſt; there is a further way, for the more ample demonſtration of Grace and Wiſdom.

Obj. But againſt this is objected the Words of *John*, 1 *Joh.* 1. 7. *The blood of Jeſus Chriſt his Son, cleanſeth us from all Sin.*

Anſw. I anſwer hereunto, That this doth not any ways contradict what I have ſaid concerning the Death of Chriſt; for in the Blood of Chriſt we muſt have reſpect to the ſhedding, and to the ſprinkling of his Blood. Now what was done for us either ways, is truly ſaid to be wrought by his Blood, although

although not by his Death; which only means the ſhedding of his Blood; the ſprinkling thereof being a Grace afterwards made manifeſt.

Obj. But it is then again objected, That without Blood ſhedding there is no Remiſſion, *Heb.* 9. 22. So that whatſoever Remiſſion we can ſpeak of, it is effected by Blood-ſhedding, and ſo by the death of Chriſt.

Anſw. In anſwer to this I muſt ſay, as *Philip* to the Eunuch, *Acts* 8. 30. *Underſtandeſt thou what thou readeſt?* Surely it doth but little appear from the Concluſion in the Objection: For although I muſt grant, that without Blood-ſhedding there is no Remiſſion; yet it doth not therefore follow, that all Remiſſion is effected by Blood ſhedding.

It is evidently contradicted by the Apoſtle in the ſame 9*th* to the *Hebrews*, yea in the Verſe urged by the Objector; for there he intimates, that ſome things were purged without Blood, as alſo was apparent in the ſcape-Goat, *Lev.* 16. 21, 22. (notwithſtanding he ſaid, there was no Remiſſion without Blood-ſhedding:) Again,

gain, that ſome Remiſſion is effected by (and not without) Blood ſprinkling, is evident, *ver.* 13. *The blood of Bulls and Goats, and the aſhes of an Heifer,* (wherewith was made by the appointment of God, *Numb.* 19. a Purifying Water) *ſprinkling the unclean, ſanctifieth to the purifying of the fleſh:* Whereby it appears, that the remiſſion of many and divers Sins, is effected by other ways and means; *viz.* not by Blood-ſhedding.

Queſt. But then if you ask why the Apoſtle ſo poſitively ſaith, *Without blood-ſhedding there is no remiſſion?*

Anſw. I anſwer; That as the manner of *Paul* was to preach (a Doctrine meet for Chriſtians to be informed of) *that Chriſt muſt needs have ſuffered,* Acts 17. 3. ſo in the aforeſaid 9*th* to the *Hebrews*, he is confirming the ſame by ſeveral Demonſtrations, *that thereby the neceſſity of Chriſt's Death might appear:* Wherein

1. He urgeth the Ratification of the Second Teſtament, proving from thence the Neceſſity thereof, *Heb.* 9. 16, 17.

2. He

2. He urgeth the Example and Pattern of the Dedication of the First Testament (that all Scruples arising from thence may be removed,) *ver.* 19, 20.

3. He enforceth the Necessity of the Death of Christ, from the Remission of Sin; declaring, *that he must needs suffer Death*, because without Blood-shedding there is no Remission; *viz.* That the shedding of Blood is the first Sacrifice; without which nothing (as a Propitiation for Sin) can be acceptable: Although when that is once accomplished, Sin is afterwards expiated by other ways; as appears,

1. Concerning the Sacrifices of old, wherein first Blood-shedding was required; *viz.* the killing the Sin-offering, *Lev.* 1. 5. and *ch.* 16. 15. But after that the sprinkling of Blood was ordained, *Lev.* 1. 5, 11. because of the Uncleanness of the People, and because of their Transgressions in all their Sins, thereby to make Atonement for them, *Lev.* 16. 15, 16. wherefore also all the People were sprinkled therewith, *Heb.* 9. 19.

And

And again not only the ſprinkling of blood, but alſo the Water of Separation (even a Purification for Sin, *made with the Aſhes of a red Heifer, Cedar-wood, Hyſop and Scarlet*) was ordained, *Numb.* 19*th.* 5, 6, by the ſprinkling whereof, Uncleanneſs and Sin was purified, *Numb.* 19. 12, *&c.*

Farther by the Scape-Goat, (where there was neither ſhedding or ſprinkling of blood) Sin, yea, many Sins, and great Tranſgreſſions were expiated and forgiven, *Levit.* 16. 20, 21, 22.

Which things alſo are apparent in the Sacrifice of our bleſſed Saviour; wherein firſt the ſhedding of his blood was required, *Luke* 24. 46. For the Redemption of Man, 1 *Pet.* 1. 18. without which he could not be any ways a Saviour from Sin.

But his Blood being once ſhed, and his Body offered a Sacrifice for Sin, he was raiſed from Death by the power of God, whereby his blood is ſprinkled upon our Hearts, for the purification of the Conſcience, *Heb.* 9. 14. & 10. 22. and not only ſo, but we alſo obtain fulneſs of Remiſſion by his

his Interceſſion as anſwering to the Scape-goat, he having eſcaped from the power of Death) *Wherefore he is able to ſave them to the uttermoſt, that believe in him, becauſe he ever liveth,* (mark that) *to make interceſſion for them,* Heb. 7. 25. So that we may conclude now, that all Sin is not taken away, or Salvation effected by the Death of Chriſt; but therein we muſt ſay with the Apoſtle, Rom. 8. 34. *It is Chriſt that died, yea, rather that is riſen again, who is even at the right Hand of God; who alſo maketh interceſſion for us.*

Queſt. But (upon this that hath been ſaid) it will be demanded, (if Chriſt by his Death did not ſatisfie for all Sin) What Sin did he ſatisfie for, and take away?

Anſw. For a Reſolution herein, I muſt deſire you to conſider the difference of Sin according to the Covenants, *For the ſtrength of Sin is the Law,* 1 Cor. 15. 56. *And where there is no Law, there is no Tranſgreſſion,* Rom. 4. 15. So that in this caſe, I do not diſtinguiſh different Sins in Men, as they are diverſly prone unto, (*viz.* Theft, Murder, Adultery, Idolatry,

Drunkenneſs, and ſuch like) as if Chriſt died for ſome of thoſe Sins, and not for other: But herein I diſtinguiſh Sin, as God looketh upon it, as it is either againſt the Firſt, or againſt the ſecond Covenant, which he made with the World; for know, the Scripture ſpeaketh of two, and only two Covenants, as generally made with Mankind by the God of Heaven.

Now that Sin which Chriſt took away by his Death, was the Sin againſt the firſt Teſtament, as it is written, Heb. 9. 15. *He is the Mediator of the New Teſtament, that by means of Death, for the Redemption of the Tranſgreſſions that were under the firſt Teſtament*; this Sin Chriſt took by his Death from every Man, and only this, and it muſt be ſo.

1. Chriſt took away the Teſtament it ſelf, *Heb.* 9. 9. And if the Teſtament is taken away, the Sin againſt it is wholly diſcharged.

2. It could not be any other Sin (I mean againſt any other Covenant) for the ſecond Covenant was eſtabliſhed by (and not before) the Death

of

of Christ; for it was of no force at all, whilst the Testator lived, *viz.* before his Death, *Heb.* 9. 17. and therefore there could not be (at Christs Death) any Sin against that, it being not in force; so that Christ by his Death, took away only the Sin against the first Testament; and yet in Truth all Sin that could justly be reckoned in that the second Covenant was not in force.

But for the due understanding hereof, you must consider that the establishing the second Covenant (as in Gods accompt, who calleth things that are not, as though they were) must not be limited to the actual putting Christ to Death; for as he was truly Slain from the Beginning, in the account of God, who determined, that in the fulness of time it should be so: Likewise in the same manner the second Covenant was also established in the account of God, by the Death of his Son foreseen, *Wherefore the Gospel was preached to* Abraham, *Gal.* 3. 8, *&c.* God being also satisfied for the Sin against the first Testament, through that foreseen Sacrifice of our

Lord Jeſus Chriſt, who in the fulneſs of time was ſent forth for our ſakes, to aſſume our Nature, to ſuffer Death for the compleating (as to our ſelves) the Redemption of Man.

Queſt. But if theſe things be thus, what was the firſt Teſtament.

Anſw. I anſwer, It was that which God made with *Adam*, in the Garden of *Eden*, which was in truth the firſt.

Obj. But here it is objected, that the Covenant made with *Iſrael* upon *Sinai*, was called the firſt Covenant, as the Apoſtle often ſaith in the Epiſtle to the *Hebrews*.

Anſw. I anſwer, that was not the firſt made with the World, neither was that made at all with the World, but only with the *Jews*, it never concerned the *Gentiles*. But ſecondly it was called the firſt Covenant, becauſe it was accounted as part thereof, being an addition thereto, as the Apoſtle ſaith, Gal. 3 19. *It was added* (*viz.* to the firſt) *becauſe of Tranſgreſſion, until the Seed ſhould come to whom the promiſe was made.*

So that notwithſtanding what is ſaid thereof, I ſhall conclude the Covenant

nant made with *Adam*, was the firſt Covenant; and the Sin againſt that, was the Sin taken from the World by the Death of Chriſt, as appeareth, Rom. 5. 18. *As by the offence of one,* (*viz.* our Father *Adam*) *Judgment came upon all Men to Condemnation*; *even ſo by the Righteouſneſs of one, the free gift came upon all Men to Juſtification of Life.* This Sin of *Adam* is the Sin of the World, as *John* ſpeaks of, Chap. 1. 29. *Behold the Lamb of God that taketh away the Sin of the World.*

This was the Sin devolved upon all Mankind, as it is written, *Rom.* 5. 12. *By one Man Sin entred into the World, and Death by Sin,* which by Chriſt Jeſus was taken away; the Father being ſatisfied in him, in whom we are all (I mean all Mankind) acquitted and declared Righteous; *For as by the Diſobedience of one, we were made Sinners: So by the Obedience of one, we were made Righteous,* Rom. 5. 19.

Obj. But now it will be objected, that this cannot be, for *Adam* did bear the puniſhment for his Sin, as alſo all his Poſterity do, upon whom it was devolved; *For Death upon that account paſ-*

ſeth upon all Men, in that all have Sinned, Rom. 5. 12. Wherefore this Sin was not that which Chriſt took away; for if it had been taken away, then Man ſhould not have born the puniſhment, as it now appears they do, in that Death paſſeth upon all.

Anſw. In the anſwer hereunto, I ſhall ſhew you that which if duly conſidered may be of great profit in the underſtanding the holy Scriptures, *viz.*

That neither *Adam* nor any of his Poſterity did (or do) ſuffer the puniſhment due by the Law of God for his Sin: I ſuppoſe herein I may be thought to ſpeak contrary to Truth, and believe contrary to the continued experience of the World.

Anſw. Touching Experience there may be a miſtake, as commonly there is, when Truth doth not accompany it:

Wherefore I ſhall now endeavour to ſhew the truth of my Aſſertion, which I ſhall thus prove, *viz.*

Arg. 1. If the puniſhment threatned was to be executed, the ſame day he Sinned; then *Adam* did not bear the puniſhment:

But

But the puniſhment threatned was to be executed the ſame day he Sinned, *Ergo.*

The *Minor* is evident from the Law it ſelf, Gen. 2. 17. *In the day thou eateſt thereof, thou ſhalt ſurely die.*

The *Major* is apparent, in that *Adam* lived 930 years after, *Gen.* 5. 5.

So that his Death could not be the puniſhment threatned, in that the time of execution is as poſitively threatned, as the puniſhment.

Anſw. The anſwers that I meet withal to this Argument, are partly by defining the day ſpoken of in the Law, and partly by defining the death threatned.

Firſt, Touching the day, it is pretended that *Adam* did die the ſame day, and it is urged from this Reaſon, *viz. Becauſe he did not live one thouſand years; for a thouſand years with the Lord, are as one day*, 2 Pet. 3. 8.

Reply. I muſt tell you, this anſwer is a meer Fallacy; for the Scripture doth not ſay, one Thouſand years is one day, but as one day, *viz.* in reſpect of his Omniſcience, as ſaith the Prophet, Pſal. 90. 4. *A thouſand years in thy ſight*

are but as yesterday, yea, as a Watch in the Night.

Answ. 2. But if this will not hold, it is then in the second place answered, that the punishment threatned against *Adam*, was in dying, thou shalt die: (So the *Hebrew* reads it,) *viz.* to be always dying and decaying, until he came to the Grave, which was exactly fulfilled in *Adam*, who began to decay the same day he Sinned.

Rep. This Definition is also false; for although I grant the *Hebrew* reads, in dying thou shalt die; yet that Phrase doth not intend a continual dying, but only setteth forth the certainty of the death threatned.

You have the same manner of Speech used concerning *Adam*'s eating the fruit of the Trees in the Garden, *viz.* in eating thou shalt eat; (so the *Hebrew* reads it:) Now it would be absurd to conclude from thence, that *Adam* should be always eating.

But in truth the same Phrase is common amongst the *Hebrews*, between Man and Man; and doth only imply the certainty of the matter spoken of.

Arg.

Arg. 2. Wherefore I will now proceed to another Argument, to prove, that neither *Adam* nor any of his Posterity, do bear that punishment threatned in the Law, which he transgressed, *viz.*

If any of the Posterity of *Adam* do bear the punishment threatned, then they shall all bear it.

But all the Posterity of *Adam* shall not bear it, therefore the *Major* is undeniable; for if all should not bear what some do, then God is partial in that matter, *&c.*

The *Minor* appeareth, in that all do not, neither shall die: As *Enoch*, (Heb. 11. 5.) *Who was Translated, that he did not see Death: Elijah* was taken up into Heaven, and the Apostle saith, 1 Cor. 15. 51. *We shall not all Sleep, for those that are alive, and remain to the coming of the Lord, shall be caught up into the Clouds, to meet the Lord in the Air,* 1 Thess. 4. 17. Wherefore it must be granted, that the Death we undergo, is not the punishment due for the Sin of *Adam*; or that all Men do not, neither shall suffer that punishment.

Argu. 3. I will farther add, if *Adam* did, and all his Posterity do bear the punishment threatned for that Sin; then God punisheth some (yea, the whole World) for that which they could not help, which would be great Injustice; yea, so great, that it could not be parallell'd on Earth: wherefore far be such a thing from our God; *Shall not the Judge of all the Earth do right.*

Argu. 4. Again, if the Posterity of *Adam* do bear the punishment threatned for his Sin; then are we all to this day guilty of Original Sin:

But we are not guilty of Original Sin, *Ergo*, the *Major* is evident; for if there be no guilt of Sin, there can be no punishment in Justice.

The *Minor* is proved by the words of Christ, *John* 9. 41. and John 15. 22. *If I had not preached to them* (saith Christ) *they had not had Sin*; and again, *If ye were blind, you would have no Sin.*

If no Sin, then not Original Sin, which also I farther prove thus; if we are guilty of Original Sin; then the first Covenant is yet in force, but the

first

firſt Covenant is not in force, *Ergo.*

The *Major* I prove from the words of *Paul*, Rom. 4. 15. *Where there is no Law, there is no Tranſgreſſion; Sin cannot continue if the Law be diſannulled, for the ſtrength of Sin is the Law.*

Now that the Covenant is taken away, I thus prove: If two Covenants cannot ſtand together, then either the firſt muſt be taken away, or the ſecond not eſtabliſhed; but two Covenants cannot ſtand together, *Ergo.*

The *Major* is undeniable, and for the proof of the *Minor*, I ſhall alledge the reaſon urged by the Apoſtle, Heb. 10. 9. *He took away the firſt, that he might eſtabliſh the ſecond*; if two might ſtand together, why doth the Apoſtle urge this Reaſon, and that ſo Emphatically; *He took away the firſt that he might eſtabliſh the ſecond*; but (as he again ſaith) in that he ſaith, *a New Covenant*, he maketh the firſt null and void.

Wherefore I ſhall conclude the firſt Covenant is diſannulled; and therefore the Sin againſt it muſt needs be blotted out; and if the Sin be Remitted, ſure the puniſhment muſt alſo be;

So

So that herein we may ſay with *Paul*, 1 Cor. 15. 55. *O Death where is thy Sting, the Sting of Death is Sin, and the Strength of Sin is the Law.*

But thanks be to God who hath delivered us, through Jeſus Chriſt our Lord, thereby verifying his Oath, Ezek. 18. 2. *There ſhall be no occaſion to uſe this Proverb in* Iſrael, viz. *The Fathers have eaten ſower Grapes, and the Childrens Teeth are ſet on edge*; but every Man ſhall die for his own, (not for his Fathers Iniquity.

But he that eateth the ſower Grape, his Teeth ſhall be ſet on edge, Jer. 31. 30.

Obj. Now if any object, *That Proverb was not to be uſed any more in* Iſrael, but the privilege extends no farther.

Anſw. I anſwer, (although the Scripture ought not ſo to be limited) it plainly declares, that amongſt thoſe People (*viz.* the *Iſraelites*) none ſuffer puniſhment for the Sin of *Adam*; and if the ſowre Fruit (*viz.* the forbidden Fruit) eaten by our Father *Adam*, doth not hurt them, we may conclude it will not hurt us, we being all

all one in Chriſt Jeſus, (who hath ſatisfied the Juſtice of the Father for us all,) in whom we have Redemption (through his blood) even the forgiveneſs of our Sins, he being made a curſe for us; that thereby we might be delivered from the puniſhment due for the iniquity of our firſt Father.

Obj. But in this matter it will be objected, that the Redemption effected by the Death of Chriſt for Mankind, was not in preventing any puniſhment, but a Recovery therefrom, even Reſurrection from the Grave, as it is written, 1 Cor. 15. 21, 22. *As in* Adam *all die, ſo in Chriſt ſhall all be made alive*, (*viz.* raiſed from the Death) *for ſince by Man came Death, by Man* (viz. *the ſecond* Adam) *came the Reſurrection from the Dead*; wherefore the puniſhment due for the Sin of *Adam*, was not remitted by Chriſt Jeſus, as hath been pretended.

Anſw. I anſwer, firſt affirming that Chriſt did prevent puniſhment from Man, as it is written, 1 Theſſ. 1. 10. *Who delivered us from wrath to come.*

What is Wrath to come, but future puniſhment (which we being delivered from) was prevented. 2. Se-

2. *Secondly*, Although I confeſs that it is by the power of Chriſt, that we ſhall be raiſed from the Grave at the laſt day; yet I ſay, Reſurrection from the Grave is not that Redemption wrought for Man by the Death of Chriſt: The Scriptures alledged in the objection, do not prove it; for although it is ſaid by Chriſt, *all ſhall be made alive*, yet it is not by the Death of Chriſt, as I ſhall demonſtrate from the words of *Paul*, 1 Cor. 15. 16, 17, 18. *If Chriſt be not raiſed*, (ſaith the Apoſtle) *your Faith is vain, ye are yet in your Sins; yea, then they alſo which are fallen aſleep in Chriſt, are periſhed*, viz. *they ſhall have no Reſurrection.*

Now Chriſt was already dead, that was out of doubt; and if our Reſurrection had been effected by his Death, then his continuing in the Grave, could not have made that invalid which was already done.

But the truth is, our Reſurrection is effected by the Reſurrection of Chriſt, and not by his Death; ſo that if Chriſt had not riſen, no Man ſhould have been raiſed, but muſt have periſhed in the Grave. Far-

Farther, if Reſurrection from the Grave, is the benefit Men receive by the Death of Chriſt, then all neither do, nor ſhall participate thereof.

But all Men do, and ſhall partake of the benefit wrought by Chriſts Death: *Ergo*, Reſurrection from the Grave is not that benefit.

The *Major* is undeniable; for if all Men ſhall not die, (as hath been proved) then they cannot be raiſed; and therefore Reſurrection cannot be any benefit to them, farther, unto thoſe that die, even the greateſt part of them, (*viz.* thoſe that are Damned) Reſurrection is no benefit, the *Minor* is proved, 1 Tim. 2. 6. *Who gave himſelf a Ranſom for all; that he by the grace of God ſhould taſt Death for every Man*, Heb. 2. 9.

Ob. 2. But again it is objected, that if the puniſhment due for the Sin of *Adam*, was remitted by the Death of Chriſt; then God was not juſt nor true in his ſayings, ſeeing he poſitively threatned Death in the ſame day, *Gen.* 2. 17.

Anſw.

Anſw. I anſwer firſt, That it doth not controul the Juſtice of God, becauſe he is ſatisfied in his Son, who died for us, *viz.* in our ſtead.

Neither doth it contradict the truth of his Sayings: We find many times in Scripture, that God threatneth Puniſhment to Men, and afterwards reverſeth it, yet agreeable to Truth.

Conſider the Example of *Nineveh*, who were threatned with deſtruction within forty days, *Jonah* 3. 4. which is a parallel Example; the Judgment being not only threatned, but the time of Execution alſo determined, yet not accompliſhed.

Rep. 1. But you will ſay, *Adam* was threatned without any Exception; *In the day thou eateſt thereof thou ſhalt ſurely die.*

Anſw. So was *Nineveh*; *Yet forty days, and* Nineveh *ſhall be deſtroyed.*

Rep. 2. But then you will tell me, that undoubtedly God had ſome reſervation in himſelf concerning *Nineveh.*

Anſw. I grant he had; but ſo alſo he had the like reſervation concerning *Adam.*

Rep.

Rep. 3. But here it will be ſaid, it could not be ſo; for touching one, *viz. Nineveh*, the reſervation of God was according to his former intentions, as it is written in the Prophets, *Jer.* 18. 7, 8. *At what inſtant I ſhall ſpeak concerning a Nation or Kingdom to pluck down, or to root out; if that Nation or Kingdom repent of their evil, I will repent of the evil that I thought to do unto them*; but touching *Adam*, there was no ſuch pretenſions as we read of.

Anſw. I anſwer, yea, there was ſuch a reſervation in God, *viz.* to accept of the Sacrifice of Chriſt in ſatisfaction for the Sin of *Adam*, which alſo was according to his intentions, as appeareth, *Rev.* 13. 8. where Chriſt is called *the Lamb ſlain from the foundation of the World*, as is farther written, 1 *Pet.* 1. 20. *who verily was fore-ordained before the foundation of the World.*

If Chriſt was fore-ordained, it muſt be in reſpect to the Sin of the World foreſeen, and the reſervation of Mercy through him; and therefore it is ſaid, 2 *Tim.* 1. 9. that *the manifeſtation of God's mercy through his Son, was according to his own purpoſe and grace given*

in

in Christ Jesus before the World began: And so *Paul* speaketh expressly, *Tit.* 1. 2. *of eternal life*, which God (that cannot lye) *promised before the World began, through Jesus Christ:* whereby it appears, that (even) at that time, when God threatned *Adam*, he had respect to the Sacrifice of his Son (even) at that time in his account slain, according to his everlasting purpose.

Object. 3. But again it is objected, That if this be true, then Judgment did not come upon all Men to Condemnation: For Judgment cannot come upon all to Condemnation, if the Punishment be remitted by the Death of Christ; but *Judgment came upon all men to Condemnation*, as appears *Rom.* 5. 18. *Ergo*,

Answ. I answer in denying the *Major:* For Punishment may be remitted, yet Judgment pass to Condemnation; As in many Offenders, who after Condemnation are pardoned, yea in all Offenders that are arraign'd for their Faults, and suffer for the same: There is first, Conviction, secondly, Condemnation, thirdly, Execution.

Now

Now *Adam* was Convicted by his own confeſſion, according to the Teſtimony of his Conſcience, Condemned by the Law of God, (and in him all his Poſterity) but the Sentence was not executed, a Pardon being afforded him, and Juſtice ſatisfied in Chriſt Jeſus; which alſo muſt be the meaning of the Apoſtle: For if by Condemnation he ſhould intend the execution to Death, that would be inconſiſtent with Truth, in that all ſhall not die, as aforeſaid.

Object. 4. But now I meet a (ſeeming) great Objection found *Rom.* 5. 12. *By one man Sin entred into the World, and Death by Sin*; as it is alſo written *Gen.* 3. 17. *Becauſe thou haſt done this, (viz.* eaten of the Forbidden Fruit*) unto duſt thou ſhalt return.*

So that it's evident the Death of *Adam* came by his Sin, yea becauſe of his Sin; and ſo muſt be the puniſhment intended by God for his Sin.

Anſw. No wiſe Man will judge it proved from *Gen.* 3. 17. that being a Law made after the Fact committed; which would not amongſt Men be accounted Juſt.

But

But again: I grant as much as the Scriptures aforesaid say, *viz.* That Death came upon *Adam* and his Posterity by or through Sin, yea because of his Sin: Yet (for the Reasons aforesaid) I deny it to be the Punishment due by the Law.

Now (lest I should be thought to speak a Paradox) consider, That some Evil may happen unto Men, for and through Sin, which was not the Punishment intended and threatned for that Sin.

Take in this Case (for demonstration of the Truth of what is said) the Example of *David*, unto whom God said, after he had committed Murder and Adultery, 2 *Sam.* 12. 9, 10, 11. *Because thou hast done this, the Sword shall never depart from thy House; and I will take thy Wives and give them unto thy Neighbour.*

Now I hope you will not say, that this was the Punishment threatned by the Law, that being present Death; yet the God of Heaven (who pardoned his Sin, and remitted the Punishment due by the Law, saying, *Thou shalt not die;*) saith, Because thou hast done

done this, ſuch Evils ſhall overtake thee.

Queſt. But now you will ſay, Why did God hereupon appoint Death to Men?

Anſw. Who is ſufficient for theſe things: *Lord, how unſearchable are thy Ways, and thy Judgments are paſt finding out!*

In many Caſes we cannot give a Reaſon for the Lord's doings, they are beyond our reach. Yet ſome Reaſon we may in this Matter aſſign, *viz.* That Death is now appointed by God, (not as the Puniſhment originally due for Sin) which alſo is apparent in the death of many, who do account it a Benefit and Privilege, not a Puniſhment: *To die is gain*, ſaith the Apoſtle *Paul*, (*Phil.* 1.21.) to put us in mind of the Tranſgreſſion of *Adam*; that ſo we may become more ſenſible of the Redemption by Jeſus Chriſt: As the *Iſraelites* were commanded to eat bitter Herbs with the Paſſover, to put them in mind of their former Thraldom, that ſo they might become more ſenſible of their Deliverance.

So

So that now (conſidering what hath been ſaid) I ſhall conclude, to the praiſe of the Glory of the Grace of the moſt High; That God was eternally well pleaſed with Man in Chriſt Jeſus, and at peace with us, without any previous Diſpoſitions, Conditions or Qualifications on our parts performed; the Sacrifice of Chriſt Jeſus being accepted in full ſatisfaction for our Iniquity; whereby we are accounted Juſt and Righteous, (*viz.* Mankind in general) before God, even without any guilt of Original Sin and Tranſgreſſion.

Object. But here it is objected, that the Apoſtle *Paul* ſaith, *Eph.* 2. 3. *We were by nature the Children of Wrath*; and *David* ſaith, *Pſalm* 51. 5. *I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* From which places of Scripture we may conclude, that Mankind is yet defiled with Original Sin.

Anſw. To this I anſwer, in the firſt place, That whereas the Apoſtle ſaith *We were by nature the Children of Wrath*, It was not becauſe of the guilt of Original Sin, but through wicked Actions wrought

wrought in the Fleſh, as it is written, *ver.* 2. *Where in time paſt ye walked according to the courſe of this World; Among whom we alſo all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind, and were by nature the Children of wrath, even as others*: *viz.* Though our own evil behaviour and practice in wicked Courſes; *For which things ſake the wrath of God cometh upon the Children of diſobedience*, Col. 3. 6.

And that this may not ſeem ſtrange, you may ſee on the contrary, that Perſons are ſaid to do by nature the things contained in the Law of God, *Rom.* 2. 14. So that by Nature Men may do Good, and alſo Evil, whereby they became the Children of Wrath, although they were not ſo Orignally.

But it will be ſaid, What then mean *David*'s words, *In Sin did my Mother conceive me?*

I Anſwer; They were words ſpoken paſſion, and therefore not to be received in confirmation of any Point of Doctrine: *Wiſe men through Paſſion have erred, and men of Underſtanding have dealt fooliſhly.* *David*

David ſaid in his haſte, *All men are liars:* And that theſe words were ſo ſpoken, appeareth, if we conſider the Title of the Pſalm, and the time when it was penned; *viz.* When *Nathan* the Prophet came unto him, after he had gone in to *Bathſhebah*, he was then loaden with the burden of Sin, as appears *ver.* 8. he cryeth, ſaying, *Make me to hear joy and gladneſs, that the bones which thou haſt broken may rejoice;* And again, *ver.* 12. *Reſtore to me the joy of thy ſalvation.*

What would not a Man ſay in ſuch a perplexity, when even the *joy of ſalvation* was taken from him?

We ſee leſs Trouble made *Job*, *Jeremiah*, and others, Curſe the days wherein they were born, *&c. Job* 3. *Jer.* 20. 14. But now methinks I hear ſome ſay, If this Doctrine be true, that we are without the guilt of Original Sin, that being taken away by the Death of Chriſt, ſurely it is good News and bleſſed Tidings in that reſpect; but yet we are at a loſs, in that we know not how to obtain remiſſion of our actual Sins; whereby it ſeems we may become *the Children of wrath*, after we

are

are cleanſed from Original Sin.

Anſw. In this matter we muſt conſider, that all Sin is either againſt the Firſt or the Second Covenant.

Now the Sin againſt the Firſt Covenant, which is Original Sin, I have already proved to be taken away by the Death of Chriſt.

And all Actual Sins of Men are againſt the Second Covenant; all Men being under the dealings thereof, and ſhall be judged thereby, *Rom.* 2. 16.

Which Covenant requireth Faith and Repentance, as the beginning of our obedience thereto, and declareth the Sentence of eternal Condemnation, againſt all thoſe that believe not in Chriſt Jeſus, unto whom there is no forgiveneſs, *John* 3. 36. *viz.* of any Sin againſt that Covenant.

But again, it declareth to all thoſe that do or ſhall believe the Record given of Chriſt Jeſus, Eternal Salvation, and free forgiveneſs of all Sin and Iniquity, *viz.* both Sin committed before Converſion, and Sin committed after Converſion; ſo that there is no Sin imputed to thoſe who continue in the Faith; all Treſpaſſes being forgiven

them through Christ Jesus, *Col.* 2. 13.

Wherein it may be perceived, how ready a way there is for the reconciliation of that great difference touching Universal Redemption: *viz.* If by Redemption is meant from the Sin against the first Covenant, then the Redemption of Christ Jesus is Universal.

But if you have respect to the Sin against the Second Covenant, then Remission through Christ is not Universal, only Believers participate thereof.

Quest. But you will say, it hath been before declared, that by the Death of Christ only the Sin against the First Testament is taken away, and then if this be so, how shall the Sin against the Second be remitted? even our Actual Sins committed both before Conversion to the Faith, and after.

Answ. In answer hereunto, know, That Sin before Conversion to the Faith, is washed away and forgiven, through the sprinkling of the Blood of Jesus Christ upon the heart, by the Holy Spirit, which is given unto Believers.

Let

Let not this ſeem ſtrange, that I tell you Sin is forgiven, and the heart cleanſed therefrom by the ſprinkling of the Blood of Jeſus Chriſt: It was uſual in thoſe Sacrifices under the Law, to ſprinkle the Blood ſhed for the Iniquity of the People, that thereby they might be farther purified; as is written *Heb.* 9. 13. *The blood of Bulls and Goats, and the aſhes of an Heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh.*

This did repreſent the ſprinkling the Blood of Chriſt, ſo often ſpoken of in Scripture; as *Peter* ſaith, 1 *Pet.* 1. 2. *Elect, according to the fore-knowledge of God the Father, through ſanctification of the Spirit, and ſprinkling of the blood of Jeſus Chriſt.*

The ſprinkling the blood of Chriſt (who offered himſelf without ſpot to God) purgeth the conſcience of man from dead works to ſerve the living God, Heb. 9. 14. This is that *blood of ſprinkling that ſpeaketh better things than the blood of* Abel, *Heb.* 12. 24.

Wherefore the Apoſtle ſaith, *Heb.* 10. 22. *Let us draw near with a true heart, in full aſſurance of Faith, having*

our hearts ſprinkled from an evil conſcience. And what is this, but for the Love of God to be ſhed abroad in our hearts, and accepted and embraced through Faith in Jeſus Chriſt; and therefore it is ſaid, *By him all that believe are juſtified from all things, from which you could not be juſtified by the Law of* Moſes, *Acts* 13. 39. And again, *Whom God hath ſet forth to be a propitiation through faith in his blood,* (Mark that; the ſhedding of his Blood was an abſolute Propitiation, but Blood-ſprinkling a Propitiation through Faith) *for the remiſſion of ſins that are paſt,* (*viz.* before Faith) *to declare his righteouſneſs that he might be juſt, and the juſtifier of him that believeth in Jeſus,* Rom. 3. 25. And in this ſenſe Chriſt anſwereth the type of the Brazen Serpent, *John* 3. 14. which *Moſes* lifted up in the Wilderneſs, *Numb.* 21. 9. whereby they (and only thoſe) who looked upon it were healed: For whoſoever (and only he) that believeth in him, ſhall be perfectly cleanſed from the Sins committed in Ignorance before Faith.

Secondly. Sin after Converſion (as in many things we offend in all) is remitted,

mitted, through the Interceſſion of Chriſt; *Wherefore* (it is ſaid *Heb.* 7. 25.) *he is able to ſave them to the uttermoſt that come unto God by him,* (that is believe in him) *becauſe he ever liveth to make Interceſſion for them.*

The Apoſtle *John* diſſwadeth the Brethren from Sin, 1 *John* 2. 1. but for their comfort ſaith, *If we ſin we have an Advocate with the Father, Jeſus Chriſt the righteous*; *viz.* one that pleadeth our Cauſe with God; *There is one Mediator between God and Man, the Man Chriſt Jeſus,* 1 Tim. 2. 5. through whom God hath promiſed upon Confeſſion to forgive, and *to cleanſe us from all unrighteouſneſs,* 1 John 1. 9.

So that now it appeareth, how we obtain remiſſion of all our Sins, *viz.* The Sin againſt the Firſt Covenant devolved upon us from our Father *Adam*, is fully taken away by the Sacrifice of Chriſt's Death, without any Conditions performed on our parts.

Secondly. The Actual Sins of Men committed before Faith, is freely forgiven to all Believers through the ſprinkling of the Blood of Jeſus Chriſt.

Thirdly, Sin committed after Converſion to the knowledge of God, is freely forgiven, to all thoſe who confeſs their Sins, and ask Forgiveneſs, through the Interceſſion of the Lord Chriſt.

Which things being made manifeſt, to the praiſe of the glory of the grace of God; I ſhall now proceed to Application.

Appl. 1 In the firſt place from what hath been ſaid, I ſhall obſerve a uſe of Inſtruction; to inſtruct us in the true underſtanding, and the apt diſtinguiſhing thoſe things declared concerning the Sacrifice of our bleſſed Saviour, that therein we may try the things that differ, even ſo, as to diſcern the true Religion and the falſe. There are many Religions in the World, but there is but one true. There are many falſe; and they ſeeming to differ exceedingly amongſt themſelves, in very many things, even in the object of Worſhip, and alſo in the matter and manner; yet be they never ſo different, there is one common received principle, wherein moſt of them agree, although therein they differ from the truth. The

The true Religion propoundeth unto us, a God in Chriſt Reconciled, Pacified, and well pleaſed, Juſtice already ſatisfied, a propitiation made, Sin taken away, even from the whole World; the New Covenant manifeſteth to us ſuch a God, *viz.* well pleaſed, *&c.* and deſireth the Reconciliation of Man to God; whereas many falſe Religions propound to themſelves in ſome degree or other, an angry God, and then preſcribe certain means to appeaſe his Wrath, to quench his Diſpleaſure, and to obtain his Love and Favour: Others of them, although they acknowledge the free grace of God in Chriſt, yet in ſome ſenſe they limit the holy one of *Iſrael*, ſaying, his grace is only extended to the Elect, and not to the whole World: And yet in another ſenſe, they ſtretch it beyond the line of Truth, telling us, that Chriſt hath by his Death taken from the Elect all Sin, even paſt, preſent, and to come.

Now this that hath been ſpoken, may prove a help to adminiſter a ſpirit of diſcerning amongſt ſo many diverſities of Opinions; One ſaith,

I am of Christ, another saith nay, but I am of Christ; for thy direction, search for that Religion that abaseth Man, that giveth the glory of grace to God, propounding the free grace of God in Christ Jesus, and distinguishing rightly according to the Scriptures.

Appl. 2. The second use is to correct our Evil and Idolatrous Thoughts and Judgments, that we have had of God? what fooli'sh fancies have possest our Souls? how often have we thought God to be like, (nay, worse than) Men? how many times have we imagined an angry God, a wrathful Majesty; and sought to appease his Indignation by Fasting, by Prayers, by Alms, by Tears, and such like things.

O fooli'sh Man, if his Wrath should not be appeas'd before we procure it; what Creature could stand in his sight? who amongst us should dwell with the devouring fire? if his Wrath be kindled but a little, who should stand before the everlasting burnings? how terrible would the just Wrath of the consuming fire be? what great presumption is it for the Creature to come into

into his presence, if his Wrath were not appeased.

Learn therefore to banish out of thy Soul, those foolish and vain conceits; learn to see the glory of God in the face of Jesus Christ; and to Worship him in Spirit, and in Truth.

There cannot be greater Idolatry committed, than to conceive a possibility of gaining the Love and Favour of God, by works wrought in the Creature.

Appl. 3. The third use is to stir us up to admire the exceeding love of God, and his wonderful goodness.

Was ever the like grace heard of, since the Mountains were framed? Who could have expected that the Lord should have been so gracious? Could we imagin to hear such a Voice from Heaven, so full of grace, so full of glory, as that the Lord should say, *I am satisfied, I am well pleased with Mankind.*

Had the Lord propounded his love to us upon hard and difficult conditions; yet if they had been possible to have been effected, should not we have accounted it an Happiness; For what

would not the diſtreſſed Soul have done, to have purchaſed Remiſſion of Sin, and to have obtained the favour of God.

But ſee if any grace be like to this grace, the Lord ſpeaking from Heaven to the Sons of Men, ſaying;

Behold, *I am friends with you, I love you truly:*

Behold, *Have I not given you my Son, in whom I am well pleaſed and contented, Divine Juſtice being ſatisfied*; what could you have deſired more than this?

Appl. 4. Fourthly, If God be at Peace with us (as hath been proved) how ought we to endeavour to be at peace with one another; God is at peace with us, without any conditions performed on our parts? How ought we therefore to be at peace with our Brethren, who many times endeavour it; ſhouldeſt not thou have had compaſſion on thy Fellow-Servant, even as the Lord had pity on thee: *Be ye therefore kind unto one another, tender hearted; forgiving one another, even as God for Chriſts ſake hath forgiven you:*

Oh

Oh that we had ſo much Charity in us, as to bear one with another, the ſtronger with the weaker.

Oh that we were ſo God-like to forgive, as we are forgiven; that thoſe unhappy differences amongſt Brethren, might have an end.

Put on therefore as the Elect of God, Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, and long-Suffering, forbearing one another, and forgiving one another, if any Man have a quarrel againſt any, *even as Chriſt forgave you, ſo alſo do ye; the Lord is ſlow to Wrath, full of Compaſſion and Loving-kindneſs*: Take heed that ye be not full of Wrath, and ſlow to Compaſſion, for it is a good and pleaſant thing, for Brethren to dwell together in Unity.

App. 5. If God be at peace with us, let us be entreated to be at peace with God; which that I may perſwade you thereunto, I ſhall now proceed to treat of the ſecond Propoſition, *viz.*

That peace between Man and God, is earneſtly deſired and endeavoured by the God of Heaven; but not effected

fected without previous Diſpoſitions, Qualifications, and Conditions to be wrought in, and performed by Man, through the Aſſiſtance of Gods holy Spirit.

For the better underſtanding whereof; I ſhall firſt ſhew, that this Peace is earneſtly deſired and endeavoured by God.

Secondly, that it is effected through (and not without) conditions to be wrought in, and performed by Man.

Firſt, That it is deſired by the Father, the Apoſtle *Paul* witneſſeth the ſame, 1 Tim. 2. 4. *God our Saviour would have all Men to be ſaved, and to come to the knowledge of the Truth*; See the deſire of the moſt High, that Man, yea, that all Men ſhould be ſo at peace with him; (for Man is ſaid to be at peace with God, when there is a ſubmiſſion to the Will of God, and a free conſent to his holy Ordinances) even to obtain Salvation through the knowledge of God; as it is written, *This is life Eternal to know thee, the only true God, and Jeſus Chriſt, whom thou haſt ſent.* And leaſt that ſubtil Limitation of ſome of all ſorts (which is frequent-

frequently uſed) ſhould here take place, to the eclipſing of the Riches of the grace of God, we have another more full witneſs, 2 Pet. 3. 9. *He is not willing that any ſhould periſh, but that all ſhould come to Repentance*; for the farther Demonſtration whereof, God himſelf asketh a queſtion, *Ezek.* 18. 23. ſaying, *Have I any pleaſure at all* (mark that) *in the Death of the Wicked, and not that he ſhould return from his ways and live?* What the Lord here as a queſtion propoundeth, he after anſwereth; ver. 32. *I have no pleaſure in the Death of him that dieth, ſaith the Lord God?*

What have we here, God ſaith not, *I have no pleaſure in the Death of ſome Perſons, but I have no pleaſure in the Death of him that dieth*; God hath no pleaſure in the Death of the Damned; and therefore ſaith, *Turn your ſelves and Live ye*; yea, God doth not only declare the truth hereof in the words before expreſſed, but he alſo confirmeth it by an Oath, chap. 33. 11. *As I live ſaith the Lord, I have no pleaſure in the Death of the Wicked*: God doth not only ſay it, but (it ſeems) he alſo

ſwears

ſwears it, that Sinners might be induced to believe him; for as the Apoſtle ſaith, Heb. 6. 16. *An Oath amongſt Men for Confirmation, puts an end to all ſtrife*; wherefore much more ought it ſo to do between God and Man; if the Oath of Man is received for Truth, ſhall we not believe the Oath of God, who in this caſe maketh his Appeal to Diſobedient Men, Mat. 23. 37. *Even to ſuch as killed the Prophets, and ſtoned thoſe which were ſent unto them from the Lord*, unto ſuch God ſaith; *How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings.*

O the tender Mercy of our God, how great is it towards the Sons, even to all of them; to ſuch as die in their Iniquity, he deſires even their Peace and Salvation in Chriſt Jeſus.

But methinks I hear ſome preſumptuous Perſons anſwering, that although the Lord thus declares his deſires, yet it is not Really, not Intentionally, he intends the contrary; having by eternal Deſtiny, appointed the greateſt part of Mankind to Death and Damnation, or at leaſt hath left them deſtitute

ſtitute of all ſpiritual Aſſiſtance, ſo that they cannot obtain Life.

Oh, far be it from us thus to conceive of God; let not ſuch evil Thoughts, and wicked Imaginations enter into our Hearts; ſhall we think that Gods word confirmed by an Oath is untrue.

Shall we make the God of Heaven and Earth a Lyar; or ſhall we in this caſe adjudge him to deal with Mankind, as the Poets feign the falſe Gods to have dealt with *Tantalus*, *viz.* ſet him up to the Chin in Water, with goodly Apples bobbing at his Noſe; yet depriving him of all power, either to ſtoop to the one to quench his Thirſt, or to reach up to the other to ſatisfie his hungry Appetite; God forbid, let us not have any ſuch conceit of our God.

If a Man ſhould ſee his Neighbour in a Pit, and ſhould in words pity him, and profeſs his willingneſs to help him out, but yet deny him his Hand; what ſhould we ſay to ſuch a Man? but ſurely, if whilſt he profeſſed ſuch willingneſs, he ſhould with his Hands keep him in the Pit, ſuch

a

a Perſon would be cenſured with a ſtrange cenſure; doth not *James* ſay, *If a Brother or Siſter be Naked, and deſtitute of daily Food; and one of you ſay unto him, depart in Peace, be warmed, be filled, and ye give them not thoſe things which are needful to the Body? What doth it profit, ſurely nothing*; but far worſe would it be to keep them in ſuch a condition, even to ſhut them up in Priſon to be ſtarved: This would be wickedneſs, and deceit in the height, and yet are not Men aſhamed thus to ſpeak of the God of Glory, as if he ſeeing his Creatures to be Miſerable and Deſtitute of all things, profeſſeth his willingneſs to help them, and yet denyeth them his help, nay, concludeth them in their miſerable Eſtate, reſolving not to help them.

But O, theſe things are far from the God of Heaven: Let God be true, and every Man a Lyar.

And that the Riches of his grace, may farther be manifeſted, I ſhall Demonſtrate the Reality of his deſires, by ſhewing you the ſecond thing, *viz.* the earneſt endeavours of God for the Peace and Salvation

tion of Men, yea, of every Man, which that you may clearly ſee; I ſhall in the handling thereof obſerve this method, *viz.*

Firſt, Shew you Gods frequent Invitations.

Secondly, His powerful Operation.

Thirdly, His great Patience.

Fourthly, His pitiful Lamentation concerning Sinners.

Firſt, His frequent Invitations; how often doth the Lord call upon Sinners to repent and turn unto him? what prophet is ſilent in this matter? doth not the Lord call by Ezek. chap. 18. 30, 31. *Repent and turn from all your Tranſgreſſions, ſo iniquity ſhall not be your Ruine, caſt away from you all your Tranſgreſſions, for why will you die, O Houſe of* Iſrael?

God doth frequently call thus upon Men, yea, continually and carefully, *Riſing up betimes, and ſending, becauſe he hath compaſſion upon them*, 2 Chron. 36. 15. As *Jeremy* witneſſeth, *Chap.* 25. 4, 5. *The Lord ſent unto you all his Servants the Prophets, Riſing early, and ſending, ſaying, turn ye every one from his evil way, and from the evil of his doings.* Hear-

Hearken what *Solomon* ſaith, Prov. 1. 20. *Wiſdom crieth without, ſhe uttereth her Voice in the Streets; ſhe cryeth in the chief place of Concourſe, in the opening of the Gates; in the City ſhe uttereth her words, ſaying, How long ye ſimple ones, will ye love ſimplicity, and ſcorners delight in their ſcorning, and fools hate knowledge? Turn ye at my Reproof, behold I will pour out my Spirit unto you, I will make known my words unto you;* and again, Chap. 8. 1. it is ſaid, *Doth not Wiſdom cry, and Underſtanding put forth her Voice:* It is anſwered, ver. 2. *She ſtandeth in the top of high places, ſhe crieth at the Gates, at the entry of the City, at the coming in of the Doors: Unto you, O Men, I call, and my Voice is to the Sons of Men: O ye ſimple, underſtand Wiſdom; and ye fools, be ye of an underſtanding Heart.*

Conſider the gracious, and yet general Invitations of the moſt High; the Lord calleth and inviteth Men to the obedience of his holy Will; yea, the worſt of Men, even fools, ſimple ones, and ſcorners, and ſuch who were not only ſo Originally, but alſo continued ſo, as appears, *ver.* 24, 25, *&c.*

25, *&c. becauſe I called and ye did not anſwer, therefore ſhall deſtruction come upon you as a whirlwind* And yet theſe Perſons did the Lord invite; perſwading them by the Motives of Grace, and entreating them by familiar expreſſions of Love; as *Paul* ſaith, 2 *Cor.* 5. 20. *We then are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled unto God.*

Oh what gracious Words are here! the God of Heaven entreating and praying unworthy Men to be at Peace with him! to be reconciled to him! Was ever the like Grace heard of, that the offended God ſhould ſue unto the Offenders, to be at Peace with him; perſwading them not only by gracious Words, but inducing them by very great Motives, *viz.* that Iniquity may not be their ruine!

Will not a Man fly to eſcape Danger and Ruine? yea eternal ruine both of Soul and Body.

But this is not all, there is the promiſe of Grace farther to perſwade us: *I will pour out my Spirit upon you, I will make known my words unto you.*

Hearken

Hearken to that Text ſo full of Love, *Iſa.* 55. 1. *Ho, every one that thirſteth, come ye to the Waters, come freely, he that hath no money: Come buy and eat; yea come buy Wine and Milk without money, and without price:* (O great Grace!) *Wherefore do ye ſpend money for that which is not Bread, and your labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good; incline your ear, and come unto me, hear, and your Soul ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of* David. What Promiſes have we here! what gracious Invitations! *Come unto me* (ſaith Chriſt) *all ye that are weary and heavy laden, and I will give you reſt,* Matt. 11. 28. God invites and entreats Man to obey his Will; yea farther he invites by demonſtration of Grace, offering Faith and Salvation upon the acceptation thereof to all Men, requiring Repentance as a Duty to be performed by Man in obedience to his good Will and Pleaſure: Wherein conſider that plain Text, *Acts* 17. 30, 31. wherein it is declared, that *God commandeth all men every where* (no Perſon excepted) *to Repent*;

Repent; and also to induce them thereto, farther declares, that *he hath appointed a day in which he will judge the World in righteousness by that man whom he hath ordained for that purpose*; that so the Consideration thereof might perswade them to accept of his gracious offer: πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν· *fidem præbens omnibus*: God offering Faith to all, in the Resurrection of his Son, whereby the Glad Tidings of Salvation is generally divulged, and the Grace of God made manifest: ἡ σωτήριος πᾶσιν ἀνθρώποις, that bringeth (and offereth) Salvation to all Men, *Tit.* 2. 11. that they may lay hold on Eternal Life, whereunto they are called, 1 *Tim.* 6. 12. and which is put from them by their own folly, treasuring up Wrath to themselves, *Rom.* 2. 5.

Sure we need no greater Testimonies to manifest the reality of God's Grace to Mankind: But yet that I may observe the Method proposed, I shall in the next place shew you the powerful Operation of God with Sinners.

Although

Although it must be confessed, that those invitations and offers of Grace which you have heard are very powerful, as it is written, *Job* 6. 25. *How forcible are right words!* surely they must needs pierce the Heart and ravish the Soul: But how much more forcible are the Lord's Dealings, when that he doth not only use gracious Words, but also strives with Man by his Power, as it is written; *All the day long have I stretched forth my hand to a disobedient and gainsaying People*, Rom. 10. 21. Now what is it for God to stretch forth his Hand? is it because God hath Hands as we have? no: God is a Spirit, and hath neither Flesh nor Bones, Hands nor Feet; but the Hand of God is sometimes taken in Scripture for the Power of God; as *Exod.* 3. 20. *I will stretch out my hand and smite* Egypt. Again sometimes it is taken for his Mercy, *Isa.* 66. 14. *The hand of the Lord shall be known towards his servants.* Now for God to stretch forth his Hand to the Wicked, is to strive with them by his power and manifestation of Grace: Thus God strove with backsliding *Ephraim*, *Hosea* 11. 3. *I taught* Ephraim

Ephraim *to go*; *I drew them with the cords of a man, with the bands of love.* What expreſſions of Love and tender Mercy are here! God taking pains with Sinners, yea with all, as Chriſt ſaith, *John* 12. 32. *And I (if I be lifted up) will draw all men unto me.* Chriſt draweth, the Father draweth, he ſtrives earneſtly with Men by his Spirit, which being reſiſted, he ſaith, *My ſpirit ſhall not always ſtrive with man,* Gen. 6. 3. What ſhall we ſay to this? Did the Spirit of God ſtrive with thoſe rebellious Men who died in their Iniquity, or did it not? If you ſay it did, then is that granted which I labour for to prove: But if you will ſay it did not, what then meaneth this kind of Speech, *My ſpirit ſhall not always ſtrive?* Surely therefore we may conclude, there was a time when God did ſtrive with them by his Spirit, yea by the ſame powerful Spirit that raiſed Chriſt from the dead; as it is written, 1 *Pet.* 3. 18, 19. *Quickned by the ſpirit; by which he alſo went and preached to the ſpirits in priſon, which were ſometime diſobedient, when once the long-ſuffering of God waited in the days of* Noah. While the Ark

was

was preparing, it ſeems Chriſt preached to the Spirits that are now in Priſon, which were diſobedient in the days of *Noah*; and by whom did he preach? was it by *Noah* a preacher of Righteouſneſs? yea, by his Spirit alſo; even by the ſame Spirit that quickned Jeſus: *Quickned by the ſpirit; by which alſo he preached unto the ſpirits in priſon.* Now what is it for Chriſt to preach by his Spirit, but by the operation thereof to enlighten and convince the Sons of Men? This he did to the old World, yea this he doth to every Man; *John* 1.9. Chriſt is *the true light which lighteth every man that cometh into the World.*

Queſt. But now you will ſay, If God dealeth thus with Man, what is the reaſon they continue in Diſobedience?

Anſw. I anſwer; It is not becauſe God doth not work powerfully with Man; yea ſo powerfully, as to afford them ſufficient means to obey his Will, which God generally doth, as *Moſes* ſaith, *The word is nigh thee, in thy mouth, and in thy heart, that thou mayeſt do it,* Deut. 30. 14.

Queſt.

Queſt. But if then you farther ask the Reaſon.

Anſw. I ſay, it is through their own Obſtinacy and Perverſeneſs, wherein they do deſpite unto the Spirit of Grace, as it is ſaid, *Rom.* 2. 4. *Deſpiſeſt thou the riches of his grace, forbearance and long ſuffering, not regarding the goodneſs of God, that leadeth thee to repentance; but after thy hardneſs and impenitent heart, thou treaſureſt up to thy ſelf wrath againſt the day of wrath?* God leadeth to Repentance, but his goodneſs is deſpiſed: Man, through the wickedneſs of his heart, treaſureth up Wrath againſt himſelf; reſiſting the Motions of God's Spirit, as *Stephen* ſaid *Acts* 7. 51. *Ye have always reſiſted the Holy Ghoſt; as did your Fathers, ſo do ye*; as it is witneſſed in that compaſſionate Complaint of our Saviour, *Matt.* 23. 37. offered with an Interrogation, even an Appeal to themſelves; *How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her wings, but ye would not.* This obſtinacy of Man is the cauſe of his ruine; God ſent his Prophets, but they would not hear,

2 Chron. 24. 19. *They pulled away the ſhoulder, ſtopped their ears, and made their hearts hard as an Adamant ſtone, leſt they ſhould hear the words which the Lord ſent in his ſpirit by his Prophets,* Zech. 7. 12. And therefore wicked Men are charged with *doing deſpite to the ſpirit of Grace,* Heb. 10. 29. So that in truth Men willfully and obſtinately deſpiſe the Lord; God would have them obey his Voice, but they will not.

Queſt. 3. But you will ſay, Can any Man over-power God? is any ſtronger than he?

Anſw. I anſwer no: For to reſiſt God is not the power, but the weakneſs in the Creature: It is great weakneſs to reſiſt the Motions and Operations of the Creator.

Queſt. 4. But herein it will be farther ſaid, Is it not written, *Who hath reſiſted his Will?* Rom. 9. 19. And again, *My Counſel ſhall ſtand,* Iſa. 46. 10.

Anſw. I anſwer: The Will of God concerning the Salvation of Man, is often reſiſted, as appeareth by what hath been already ſaid: Alſo there is an expreſs Teſtimony found, *Luk.* 7. 30. concerning the Scribes and Phariſees, who

who are declared to reſiſt his Will, and Reject the Counſel of God; yea, to fruſtrate and bring it to nothing, as you find in the Margin of your Bibles, agreeing alſo with the Text: (τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτὸς,) the word being ſo interpreted, 1 *Cor.* 1. 19. (καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω) I will bring to nothing the underſtanding of the Intelligent. Men through their own wickedneſs bring Gods Counſel as concerning themſelves to nothing; they fruſtrate his purpoſes, concerning their Eternal Wellfare.

Obj. But why doth God then ſay, *My Counſel ſhall ſtand*, Iſa. 46. 10. *and I will do all my pleaſure?*

Anſw. We muſt in this caſe diſtinguiſh between Counſel and Counſel: that is often ſaid to be God's Counſel, which he purpoſeth conditionally, (*as when he purpoſed to bring the Seed of* Jacob *into* Canaan, *in the fourth Generation*, Gen. 15. 16.) which is often Rejected, as the Lord complains, Prov. 1. 25. *Ye have ſet at Naught all my Counſel*, whereupon God doth alter his purpoſe, *Numb.* 14. 34. as alſo appeareth concerning the Houſe of *Eli*,

1 Sam. 2. 30. *What God once purposed, was declared then to be far from him*; and such is God's Counsel concerning the Salvation of Man, which (as you have heard is desired and endeavoured; but when Rejected, God then altereth his purpose concerning such Despisers, and leaveth them to receive (justly) the Reward of their own Iniquity; *For the Work of Man he will render unto himself, and cause every Man to find, according to his ways*, Job 34. 11.

2. But Secondly, God's Counsel and Purposes are many times absolute, as when he purposed the World should never be drowned, as also many times when he purposeth punishment for Sin, so he purposeth Damnation to Unbelievers, and Salvation to all those who continue in the Faith: in this Sence his Counsel shall stand.

Quest. 5. But then you will say, hath not God absolutely determined the Damnation of some Persons?

Answ. I answer, No, not as they are his Creatures, without respect to Sin; for he is not willing that any should perish, he endeavoureth the Salva-

Salvation of all; but yet hath purpoſed and determined, that all that will not believe, ſhall be Damned, and this purpoſe ſhall ſtand.

Obj. But you will then ſay, God is changeable.

Anſw. I anſwer, No, *He is the ſame yeſterday, and to day, and for ever; with him there is neither variableneſs or ſhadow of turning*, James 1. 17. It is according to his everlaſting Purpoſe, and eſtabliſhed Counſel, *viz.* to endeavour to the utmoſt (as may be agreeable to Wiſdom and Mercy) the Salvation of Men, yea, of every Man: Alſo that as Salvation ſhall be given to thoſe who accept and make uſe of mercy, believing in Chriſt Jeſus, ſo the contrary, *viz. They who believe not, ſhall be Damned*; in which purpoſe God is unchangeable; concerning which obſerve

Firſt, That God without reſpect to any Perſon, hath purpoſed the Damnation of all Unbelievers.

Secondly, That God did never purpoſe without reſpect to qualifications, the Damnation of any Perſon.

This hath been demonstrated by his gracious dealings already discussed; and that it may farther appear, I shall proceed to the third thing proposed, *viz.* God's great patience: as the God of Heaven doth invite Men to obey his Will, and also strives with them by his Spirit; he also to manifest his exceeding grace, waiteth abundantly for the effects of the Operation of his holy Spirit, *and giveth space of Repentance*, Rev. 2. 21. *That so he might win them to himself by his Long-suffering, and therefore he waits that he may be gracious*, Isa. 30. 18. *By his Long-suffering leading Sinners to Repentance*, Rom. 2. 4. *And that with such industry, as his Long suffering is extended even to the Vessels of Wrath fitted* (through their own wickedness) *to Destruction*, Rom. 9. 22. *That thereby it might evidently appear that the Lord is not willing that any should perish*, 2 Pet. 3. 9. *In that he waiteth till there is no remedy*, 2 Chron. 36. 16. which also we have evidently described by a Simile, Jer. 6. 29. *The Bellows are burnt, the lead is consumed in the fire, the founder melteth in vain, for the wicked are not plucked away*; the Lord here alludes to a Refi-

ner,

ner, who taketh great pains in the Refining a Maſs of Silver, and exerciſeth ſuch patience, as to wait till the lead (which Refiners uſe to put in for the better purifying the Silver) is conſumed, and (through the extremity of Heat) the Bellows burnt, ſo that all his Labour is (more than) in vain. (Thus God deals with Men) whereof he complaineth, Iſa. 49. 4. *I have laboured in vain, I have ſpent my ſtrength for naught, and in vain, inſomuch that he appeals even to his Enemies in this matter,* Iſa. 5. 4. Judge, I pray you, what could I have done more for Sinners, than I have done; I have given my Son to Redeem them, and in him I have alſo offered them Faith, and Eternal Salvation; their acceptation whereof I have alſo endeavoured to effect, by the motions of my holy Spirit in their Hearts: For the Operation whereof I have waited, even until I perceived all my endeavours to be in vain; my Spirit is reſiſted, and in deſpite thereof, they have periſhed in wickedneſs; wherein what could I have done more? Or what can I now do, ſave only bewail their folly,

in that they ſhould ſo (againſt my will) *forſake their own Mercies*, Jonah 2. 8. which is the *4th* thing propoſed, *viz.* to ſhew you God's great compaſſion towards dying Sinners; Oh how is he grieved for their Deſtruction, Jer. 4. 19. *My Bowels, my Bowels, I am pained at my very Heart*, not that God hath Bowels or an Heart like Men; but the Bowels of the Father are his tender Mercies, his great Compaſſion, being unwilling to execute Judgment; *For the Lord doth not afflict Willingly, nor grieve the Children of Men*, Lam. 3. 33. it is hard with the Lord, (*viz.* againſt his good pleaſure.) *How* (ſaith he) *ſhall I give thee up* (Oh Backſliding) *Ephraim? How ſhall I deliver thee* (*to Death*) O (Sinful) Iſrael? *How ſhall I make thee as* Admah? *How ſhall I ſet thee as* Zeboim? *My Heart is turned within me, my Repentings are kindled together*, Hoſea 11. 8. Thus the Son of God (being like unto his Father in compaſſion) *when he beheld* Jeruſalem, Luke 19. 41, 42. *He wept over it*, becauſe they would not know the things that belonged to their Peace; *He was grieved for the hardneſs of their Hearts*, Mark

Mark 3. 5. wiſhing it had been otherwiſe: *Oh that thou hadſt harkened to my Commandments*, Iſa. 48. 18. *Oh that* Iſrael *had walked in my ways*, Pſal. 81. 16. What great Compaſſion is this? What Demonſtrations of Love are here? *When Jeſus wept for* Lazarus, *John* 11. 35. the Jews looked upon it as a great Demonſtration of Love; and is it not ſo in God towards Sinners? when *David* wept after *Abner's* Bier, and bewailed him, it is ſaid, 2 Sam. 3. 37. *That all* Iſrael *underſtood that day, that the Death of* Abner *was not of the King*; but far contrary to his mind, and ſure alſo we may conclude from what hath been alledged, that the Death of Sinners is not of our God; he is not any ways the cauſe thereof; he deſireth and endeavoureth their Peace and Salvation.

Obj. 1. But methinks I hear ſome begin to object and ſay, the Death of the wicked is of God; for he hath determined the Death of ſome Perſons from Eternity, without reſpect to any qualification in the Creature, as it is written, Jude 4. *There are certain Men crept in unawares, who were before of old ordained to this Condemnation.* *Anſw.*

Anſw. Arg. 1. To this I anſwer, That if God ordains any Perſon without reſpect to qualifications to Eternal Damnation; then there is reſpect of Perſons with God.

But there is no reſpect of Perſons with God, *Ergo.*

The *Major* is undeniable; for if there is no reſpect to qualifications, but God looking upon every Man alike; ſhould in that Eſtate determine the Damnation of ſome of them, it is partiality in the higheſt Decree. The *Minor* is proved, 1 *Pet.* 1. 17. *Acts* 10. 34. and clearly Demonſtrated, Rom. 2. 11. *In that God rendreth Indignation and Wrath, to ſuch who obey unrighteouſneſs, and work Evil,* ver. 8, 9.

Arg. 2. Again, if God by Eternal Deſtiny hath determined the Damnation of any Man without reſpect to qualifications; then his tender Mercy is not over all his Works.

But Gods tender mercy is over all his Works, *Ergo.*

The *Major* is unqueſtionable; for ſure no Mercy (much leſs tender Mercy) can be, to that Man Reprobated without reſpect to qualifications to Eternal Damnation. The

The *Minor* is proved, Pſal. 145. 9. *The Lord is good to all, and his Mercies are over all his Works.*

Arg. 3. If God by Eternal Deſtiny hath determined the Damnation of any Perſons without reſpect to qualifications, then the Sentence ſhall not paſs; and Judgment be rendred at the laſt Day, to every Man according to their Works.

But the Sentence ſhall paſs, and Judgment be rendred at the laſt Day, to every Man according to their Works, *Ergo.*

The *Major* is plain; for if it ſhall be according to our Works, then not by ſuch a Deſtiny as is pretended.

The *Minor* is confirmed 1 *Pet.* 1. 17. *Matth.* 16. 27. *Rom.* 2. 6. Yea, Chriſt declares, Rev. 22. 12. *That at his coming, he will give to every Man (without exception) according as his Works ſhall be*; yea farther, it is not only declared, but urged to demonſtrate the Righteouſneſs of God, as if it might juſtly be concluded, to be iniquity in God to do otherwiſe; as you find, Job 34. 10. *Hearken unto me, ye Men of underſtanding, far be it from God that he*

ſhould

ſhould do wickedneſs, and from the Almighty, that he ſhould commit Iniquity; yea, ſurely God will not do wickedly, neither will the Almighty pervert Judgment; for (mark the Demonſtration of the contrary) the Work of Man will he render unto him, and cauſe every Man (without exception) to find (at the laſt Day) according to his ways: So that we muſt needs conclude, that there is no ſuch Eternal Deſtiny, without reſpect to Sin, and evil qualifications, but the contrary, *viz.* that God hath reſpect to Sin and Iniquity, whereby Damnation is juſtly brought upon Man by his own Actions, as the Lord ſaith, Iſa. 3. 9. *Wo unto their Soul, they have rewarded evil to themſelves*; and ſo alſo *Jude* declareth, what ſort of Perſons he means, that God did ordain to Condemnation, *viz.* Ungodly Men, turning the grace of our Lord God into Laſciviouſneſs, *&c.* ſuch Perſons we grant were of old ordained to Condemnation; as it is written, *He that believeth not, ſhall be Damned*, Mark 16. 16. All unbelievers as aforeſaid, are ordained to Condemnation; but it is becauſe of their Unbelief; *He that believ-*

believeth not, is Condemned already, because he hath not believed in the Name of the only begotten Son of God, John 3. 18. *So that this is the Condemnation, that light is come into the World, but Men love darkneſs rather than light,* ver. 19.

Obj. 2. But again we meet with another Objection, which pretends that God by Eternal Deſtiny hath decreed the Damnation of the greateſt part of Men, but not without reſpect to qualification; wherefore ſaith the Objector, God did by the ſame Deſtiny, Decree the Sin and Impiety of thoſe Perſons determined to be Damned; that ſo as he decreed the end, he decreed the means alſo; that in truth Men cannot commit leſs Sin than they do (of this mind was *Zanchius, Calvin, Piſcator,* &c.) for the Confirmation whereof, is alledged the words of *Peter,* 1 Pet. 2. 8. *A Stone of ſtumbling, and a Rock of Offence, even to them which ſtumble at the word, being Diſobedient, whereunto alſo they were appointed*; you ſee ſaith the Objector, that God doth not deſire the Salvation of all, for he appointeth ſome to be diſobedient.

Anſw.

Anſw. What Doctrine is this? what Men appointed by the God of Heaven to be Diſobedient! ſhall we make our God who is of purer Eyes, than can behold iniquity, to be the Author of the Sin and Diſobedience of Men? that be far from him, which I ſhall endeavour to Demonſtrate: for,

Arg. 1. If God hath by eternal Deſtiny determined the Death of Sinners, and alſo (that the greateſt part of Men might be juſtly Damned) hath by the ſame Deſtiny determined the Sin and Impiety of ſuch Perſons, then was God willing that ſome ſhould periſh.

But God is not willing that any ſhould periſh, *Ergo.*

The *Major* is plain, for God muſt needs be willing to that which himſelf is the cauſe of; and that ſo apparently, as to force Men by his irreſiſtible Decree to Sin, and ſo to be Damned: The *Minor* is proved, 2 *Pet.* 3. 9 *The Lord is not willing that any ſhould periſh,* whereunto compare what you have heard aforeſaid touching the deſire of our God.

Arg.

Arg. 2. If God by Eternal Deſtiny hath determined the Sin and Impiety of any Perſon, then ſome ſhall be excuſable at the laſt Day; but none ſhall be excuſable at the laſt Day, *Ergo.*

The *Major* is undeniable, for what better excuſe than to ſay, Lord, thou haſt determined that I ſhould do thus, it is thine Act O Lord, (*viz.* the effect of thy Determination) I could not any ways help it, and wilt thou puniſh me for that which I could not help; even for that which is the effect of thy Almighty Decree; *That Lord be far from thee, who haſt declared that thou wilt judge the World in Righteouſneſs,* Acts 17. 31. this ſurely would be a ſufficient excuſe.

The *Minor* is proved, Rom. 2. 1. Rom. 3. 19. *Every Mouth ſhall be ſtopped, thou art inexcuſable, whoſoever thou art that Judgeſt.*

But again, the aforeſaid Objection is inconſiſtent with it ſelf; for appointed to be diſobedient, that cannot be. What is Diſobedience, but the walking contrary to the appointment of God? if it be appointed, (whatſoever it be) it is Obedience, and not Diſo-

Diſobedience. Men cannot be appointed to be Diſobedient.

But you will ſay, doth not the Text ſay they were ſo appointed? I Anſwer, No; conſider the words and you will find, that they were appointed (not to be Diſobedient) but to ſtumble being Diſobedient, and that is conſiſtent with the Juſtice of God, and alſo with the holy Scriptures, which declare, that Diſobedient Perſons are appointed to ſtumble, yea, to fall, and be broken; and therefore Chriſt is called a ſtumbling Stone, to them which ſtumble at the word, being Diſobedient, whereunto alſo they were appointed.

A Phraſe often uſed, as if I ſhould tell you of a Perſon put to Death for ſtealing, whereunto by the Law, he was appointed; from whence, ſurely none would judge that I ſhould mean, that the Malefactor was appointed to ſteal; but that ſtealing, he was appointed to die: this alſo is the meaning of the Apoſtle (they ſtumble being Diſobedient, whereunto alſo they were appointed) that is, being Diſobedient, they were appointed to ſtumble,

ble, as it is written, Iſa. 8.15. *Many among them ſhall ſtumble, fall, and be broken, and ſnared, and taken.*

Obj. 3. But in the third place, it is farther objected, that although it cannot truly be ſaid, that God doth appoint Men to be Diſobedient, yet he is truly the cauſe thereof, even of their Diſobedience; for he blinds their Eyes, and ſtops their Ears, giving unto them the Spirit of Slumber; ſo as they cannot believe and turn to him, as it is written, Rom. 11. 8. *God hath given them the Spirit of Slumber, Eyes that they ſhould not ſee, and Ears that they ſhould not hear*; as it is again ſaid, *He hath blinded their Eyes, therefore they could not believe*, John 12. 39.

Anſw. In anſwer to this, conſider the former Arguments urged in the anſwer to the ſecond Objection, whereby it will appear, that God doth not originally ſtop the Ears, or cloſe the Eyes of any Man; but although he doth not ſo Originally, yet there is a time, when God doth ſtop their Ears, and blind their Eyes, that they cannot believe; but what Perſons are they that are thus blinded, and at what time,

time, in Reſolution whereof take this Propoſition, *viz.*

That God never blindeth any Man, until he hath forſaken God, and reſiſted the Motions of his holy Spirit.

Wherein it appeareth whoſe Hearts God doth hearden, and whoſe Eyes he doth blind, even ſuch Mens, who have rejected the light of the glory of God, ſhining forth in the face of Jeſus Chriſt, even ſuch who firſt ſtopped their own Ears, and cloſed their own Eyes: This we find, Rom. 1.24. *Wherefore God gave them up unto Uncleanneſs, through the Luſts of their own Hearts*; this hath Reference to *verſe* 21. where it is written, *that the aforeſaid Evils were ſent, becauſe that when they knew God, they glorified him not as God*; and again, verſ 26. *For this cauſe God gave them up unto vile affections*, viz. *becauſe they changed the truth of God into a Lye, and ſerved the Creature, more than the Creator*; and farther, verſ. 28. *God gave them over to a Reprobate mind*, now who were they that were thus given over, even they who liked not to retain God in their Knowledge, as it is found,

2 Theſſ.

2 Theſſ. 2. 10. *Becauſe they received not the love of the Truth, that they might be Saved; wherefore God will ſend them ſtrong Deluſions, that they might believe a Lye; that they all might be Damned who believed not the Truth, but had pleaſure in Unrighteouſneſs:* Whereby you ſee, wherefore God gives Men over to blindneſs, even becauſe they receive not, or at leaſt retain not the Manifeſtation of God in their Souls, and that blindneſs of Eyes, and hardneſs of Hearts, given to Men from the God of Heaven, is but a Recompence of their former Error, as appears, Rom. 1. 27. *Receiving in themſelves that Recompence of their Error, which was meet,* and again, Rom. 11. 9. *Let their Table be made a Snare, and a Trap, and a Recompence,* (even) to them, of whom it is ſaid, *ver.* 8. (the Text objected) *God gave them the Spirit of Slumber,* ſuch are juſtly Recompenced for their Folly, Demonſtrated, Zech. 7. 11. *They refuſed to hearken, and pulled away the Shoulder, and ſtopped their Ear, that they ſhould not hear; yea, they made their Heart hard, as an* Adamant-ſtone, *leſt they ſhould*

ſhould hear the Law, and the words which the Lord ſent in his Spirit by his Prophets, therefore came a great Wrath from the Lord againſt them; and this is what is threatned by the Prophet, Iſa. 65. 6. *I will not keep Silent, but will Recompence, even Recompence into their Boſom.*

Obj. 4. But now it is ſaid, notwithſtanding what hath been ſpoken, it is apparent, that God doth not deſire the Salvation of all; for it is written, Rom. 9. 13. *That God hated* Eſau, *before he did either Good or Evil*; and there cannot be (ſaith the Objector) any Retaliation as is pretended: Nay, the Apoſtle ſaith, it was a Demonſtration of the purpoſe of God to be according to Election, and not of Works.

Anſw. To this I anſwer, that God did not hate *Eſau*, before he did any Evil: I remember it is ſaid, Pſalm 145. 9 *The Lord is good to all, and his tender Mercies are over all his Works*; was *Eſau* any of the Works of God, ſurely, yea, but then Gods tender Mercies were over him; and if ſo, when was God's tender Mercies over him?

him? if at any time, ſure it was when he was in that Innocency, that he had done neither Good nor Evil; and then if God's tender Mercies were over him, he did not hate him.

And farther, if God hated him in that eſtate of Innocency, ſurely he never loved him, and then how are his tender Mercies over all his Works.

Again it muſt be accounted Injuſtice in a high Degree, to hate a Man without cauſe. Chriſt complained of his Enemies, that they dealt ſo with him, but ſure his Mouth muſt be ſtopped, no more of that Complaint, if it be his Fathers dealings with Men.

But let me tell you, there is no ſuch thing in God; the Text alledged doth not ſay it; the Apoſtle only declares, (in the Demonſtration of the purpoſe of God, in the diſpoſal of the Sons of Men, in reſpect to outward Bleſſings, Preheminency, *&c.* to be according to his own Will and Pleaſure) that concerning *Jacob* and *Eſau*, it was ſaid (before they had done Good or Evil) that the Elder ſhall ſerve the younger, *viz.* *Eſau* and his Poſterity ſhould not attain to that Dig-

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Dignity in the World, as *Jacob* and his Posterity should, which was in process of time fullfilled; as it is written, (saith *Paul*) Jacob *have I loved, and* Esau *have I hated*, which was written many years after *Esau* his Death, and also had respect only to External concerns, as the Prophet *Malachy* declares, who was the writer of those words, which were not once mentioned in their Estate of Innocency, as appears, Gen. 25. 23. *When* Rebecka *after twenty years Barrenness, perceived such an alteration in her Womb, that she went to enquire of the Lord concerning it*: He answers, *Two Nations are in thy Womb, and two manner of People shall proceed from thy Bowels; and the one People shall be stronger than the other People, and the elder shall serve the younger*: wherein observe,

First, There was not one word of Hatred then mentioned.

Secondly, What was spoken, had reference to their Posterity, and not to themselves, agreeing with the Scope of the Apostles words.

Thirdly, It was only External Priviledges and Evils as were spoken of, which

which if they ſhould be a mark of God's eternal Love and Hatred, I might ſay with *Paul* in another caſe, *then were we* (viz. *Chriſtians*) *of all Men moſt miſerable.*

Obj. 5. But here it is added, that to hate a Man before he was born, is much like the creating a Man on purpoſe to deſtroy him, as God did *Pharaoh*, as *Paul* witneſſeth, *Rom.* 9 17. as alſo it is believed he doth many others; and therefore we cannot believe he is willing that they ſhould be ſaved.

Anſw. In anſwer hereunto, I muſt alledge as aforeſaid; if God's tender Mercies were over all his Works, then God never Created *Pharaoh*, or any Man elſe, on purpoſe to deſtroy him, which indeed would not only be injuſtice to be abhorred, but inconſiſtent to his Wiſdom, to work ſo much in vain; whereto if any ſay, It is to ſhew God's power, let me anſwer, It is great Partiality to deſign ſo great good to ſome, and ſo great evil to another, without reſpect to Actions either good or bad.

But why do I contend, when the Text and Inſtance alledged, ſaith no ſuch

ſuch thing: There is not one word of Creation or Damnation deſigned or appointed by God; it only ſaith, For this purpoſe have I raiſed thee up, that I might ſhew in thee my power, *viz.* that he is able to Exalt and to pull down, as he did to *Nebuchadnezzar*; but if you will ſtretch the Demonſtration of God's power, to the plagues brought upon *Pharaoh*, I ſay, thoſe were cauſed by his Sin, and ſo nothing to the matter in hand, wherefore I ſhall now proceed to Application.

Appl. 1. The firſt is of Demonſtration, to ſhew unto us the grace of God as it is orderly declared in Chriſt Jeſus, *who hath died for us, roſe again, and aſcended into Heaven, and now at the Right Hand of God, maketh Interceſſion for us.*

Whereby many are the Benefits, and great are the Bleſſings beſtowed upon the Sons of Men.

Firſt, By his Death and the ſhedding of his Blood, he hath paid the price of our Redemption, offered a ſufficient Propitiation for the Sin of the World whereby the Sin againſt the firſt Teſtament, is abſolutely taken away, and fully forgiven to every Man: *Se-*

condly

condly, The Teſtament it ſelf with the Addition thereto, *viz.* The Law given upon *Sinai*, is wholly Abrogated: *Thirdly*, A New Covenant is eſtabliſhed, even a Covenant of Peace, upon better promiſes than the firſt; wherein, *Firſt*, Remiſſion of the Sin againſt the firſt Teſtament is declared: *Secondly*, Faith and continued Obedience to the Law now eſtabliſhed, required of every Man; for an encouragement whereto it is declared, that God will afford to all Men ſufficient means to obey his Will, and alſo in the uſe thereof, and performance of what is required, he hath promiſed Eternal Salvation; but alſo declaring the juſt penalty of Damnation, inevitably to belong to all thoſe who refuſing the offers and means of grace, perſiſt in impenitency and infidelity: this Covenant is eſtabliſhed in the Death of Chriſt.

Secondly, By his Reſurrection, the glad tidings of the aforeſaid Covenant is divulged; wherein Faith (as aforeſaid in the Covenant required) is offered to all Men, which God alſo earneſtly deſireth them to accept and

imbrace: *Secondly*, The Juſtification of Believers is thereby compleated, all Sin before Faith being forgiven through the ſprinkling of the blood of Chriſt upon their Hearts; whereby alſo, *Thirdly*, Believers have boldneſs at the Throne of grace: *Fourthly*, We obtain the aſſurance of the Reſurrection of our Bodies, theſe Benefits we receive in the Reſurrection of Chriſt.

Thirdly, By his Aſcenſion, the holy Spirit is ſent into the Hearts of Men, that thereby we may be inabled to perform the Will of God: *Secondly*, A bleſſed Manſion is thereby prepared in the Heaven, for all thoſe that thro' the Aſſiſtance of Gods bleſſed Spirit, perform his holy Will. *Thirdly*, The boldneſs of Believers at the Throne of grace, is much Augmented: theſe Bleſſings we receive in the Aſcenſion of Chriſt.

Fourthly, By his Interceſſion, Believers obtain pardon of all Sin committed after Faith, their boldneſs encreaſed in Gods preſence, continual aſſiſtance afforded them againſt Satan, Sin, their own Infirmities, *&c.*

and

and a ſupply of Spiritual graces, that they may thereby obtain perfect Salvation; and alſo thereby Gods patience is continued towards Deſpiſers of the Word of the Goſpel; that if it might be, they may be brought to Repentance: Theſe Bleſſings are beſtowed in the Interceſſion of Chriſt; wherefore we muſt ſay with the Apoſtle, it is Chriſt that died, (wherein all Men have an equal Advantage) yea, rather that is riſen again (wherein all Men have alſo an Advantage, but much more Believers) who is at the right Hand of God, who alſo maketh interceſſion for us; wherein the greateſt benefit alſo redoundeth to Gods People, although all have a great ſhare therein; which now to Sum up in a Word, you hear Sin, *viz.* Original Sin, (ſo called) taken away from every Man: The firſt Teſtament alſo taken away, the New Covenant eſtabliſhed, (all by the Death of Chriſt) this Bleſſed and Heavenly tidings divulged: Faith generally offered, frequent invitations to all to accept thereof, with the gracious promiſe of the forgiveneſs of all actual

Sins that are paſt before Faith, and alſo Salvation it ſelf, (all in the Reſurrection of Chriſt) which Men are generally preſſed to lay hold on, by the great motives of Gods holy Spirit ſent into our Hearts, and Reſident there to work Conviction in the Heart, and to induce us to accept of Mercy (this by the Aſcenſion of Chriſt) which Gift is continued, God's Patience prolonged (by the Interceſſion of Chriſt) that Man may thereby be brought to Repentance; and notwithſtanding all this, wilt thou treaſure up to thy ſelf, Wrath againſt the day of Wrath; wilt thou fruſtrate the grace of God in Chriſt Jeſus: Oh conſider, and turn to him, that Iniquity may not be thy Ruine.

Appl. 2. Is to ſtir us up to admire the exceeding love of God, and his tender Mercies towards the Sons and Daughters of Men, even to all of them; the Lord hath not only given his Son Jeſus Chriſt to make Peace for us, but he deſireth and endeavoureth, that we ſhould be at peace with him; inſomuch that if any remain at Enmity with God, having the Underſtanding

ing darkned, it is becauſe you have been Rebellious againſt him, becauſe you have Reſiſted the Spirit of God: it is not becauſe the light hath not ſhined, but becauſe the darkneſs comprehended it not; *For the Lord is good to all, and his tender Mercies are over all his Works*, Pſal. 145. 9. his tender Mercies, his bowels of Mercies: Was ever the like grace heard of, ſince the Mountains were framed? who could have expected ſuch Mercy? did we ever imagine to hear a Voice ſo full of grace and glory? ſee if any grace be like to this grace; the God of Heaven is ſatisfied, and well pleaſed with you in Chriſt Jeſus, he alſo maketh his Appeal to you in this manner: O ye Sons of Men, what could I have done, or what could you have wiſhed me to do, more than I have done? behold I am friends with you, I love you truly, I have given my Son to die for you; and alſo now I beſeech in my Son, that you would be at peace with me; I am friends with you, I pray be you friends with me. O great grace, did we ever think to hear the God of Heaven beſeech and entreat

Man to be Reconciled, and to be at peace with him? that Man ſhould entreat God, we might juſtly imagine, but that we ſhould find God at peace, ſatisfied, and contented with us, and praying Man to be at peace with him; this is grace beyond expreſſion: Oh the length, breadth, heighth and depth of the love of our God in Jeſus Chriſt.

Appl. 3. Is to ſet forth our Ingratitude; for as the glorious grace of God is held forth, ſo our unthankfulneſs to God is exceedingly aggravated, if we ſhall refuſe his gracious offer; if ſome baſe Man, ſome notorious wicked Perſon, ſhould offend a Prince, whereby he deſerved ſevere puniſhment, yet notwithſtanding the Prince ſhould ſend for this Offender, and declare himſelf ſatisfied, and entreat the Offender to ſhake hands with him, and be friends: If now this Offender ſhould ſtubbornly refuſe to be at peace with him whom he had offended, what ſhould we think of ſuch a Perſon, would he not be condemned of all?

This

This is our caſe, it is Man that offended God, God hath not offended Man; yet now when the offended God ſhall declare his grace, and ſend the Miniſtry of Reconciliation to us who were great Offenders, beſeeching Man to be Reconciled, and greatly endeavouring the effecting thereof, by his Power and Mercy; if we ſhall now turn away our Eyes, and refuſe to ſubmit to his Righteouſneſs, what Ingratitude would this be.

Be Aſtoniſhed O ye Heavens at this, and be ye very much amazed, ſaith the Lord.

Appl. 4. If this be ſo, it ſhould Admoniſh us to take heed that we Sacrifice not to our own Arm, that we rob not God of his Honour, by aſcribing any thing to our ſelves, as we ought not; you ſee thus far the Lord proceeds in Mercy, without any thing done by us; he is not only at peace with us, but alſo endeavoureth that we ſhould be at peace with him, affording us all things conducing thereunto; nothing being therein required on Mans part, but the accepting what is offered, God offereth Faith to all, *Acts*

17. 32. *The Grace of God bringeth Salvation to all Men,* Tit. 2. 11. *We are only required to lay hold on eternal Life,* 1 Tim. 6. 12. Let us therefore take up a Pſalm of Praiſe, and render thanks unto the Lord for all his gracious Offers; let us not be guilty of ſuch an heinous Crime, as to forget or deſpiſe the loving kindneſs of our God; but let us accept of his grace, and offer up an holy Converſation, a living and acceptable Sacrifice unto God, and let us be aſhamed to ſerve Sin, which had deſtroyed us, or Sathan who had devoured us, (had not the Lord prevented it by his Son) but let us put on a Reſolution to ſerve the Lord in holineſs all the days of our Life.

Appl. 5. If this be ſo, it ſhould convince Men of their hard Speeches againſt God, which (as *Jude* ſaith) ungodly Sinners ſpeak againſt him, blaming God for their faults, if you accuſe them for unbelief, they will tell you, that God hath not given them Power and Abilities, when indeed it is nothing but the perverſneſs of their own Will; as our Saviour

ſaith,

ſaith, John 5. 40. *You will not come to me, that you may have Life*: If Men be blamed for their ungodly Converſation, do we not hear that they have no power to do otherwiſe: Away with theſe unſavoury and wicked Speeches, which would make God the Author of Sin, and Transfer the faults of Men upon him; let us not ſo blaſpheme the God of Heaven, like the ſloathful Servant, who ſaid I knew thee, that thou art an hard Man, and gathereſt where thou haſt not ſtrowed, and Reapeſt where thou haſt not ſown; but learn to acknowledge thine own Evil; if thou art blind, it is becauſe thou haſt cloſed thine own Eyes: If thou art Diſobedient, it is not becauſe God is wanting to thee, either in Word or Work; but becauſe thou haſt Rejected the power that God offered thee, and haſt not made uſe of that power which thou haſt received.

Oh conſider this ye that ſpeak hard Speeches againſt the God of Heaven, as though God never had any Mercy in ſtore for ſome of the Sons of Men; but without reſpect to Sin, did ordain

them to Condemnation, and that he never intended mercy for them; never gave his Son to die for them, or never endeavoured their Salvation; and yet commandeth the Goſpel to be preached to all Nations, yea to every Creature. Now what glad tidings can be preached to him for whom Chriſt never died, or to him for whom God never intended Mercy, ſurely none.

Appl. 6. Is of Examination, to teach us all to enquire, whether we are not guilty of the aforementioned hard Speeches againſt God, when Chriſt ſaid amongſt his Diſciples, *One of you ſhall betray me*, they looking one upon another, every one ſaid, is it I; but methinks in this, caſe the greateſt part of Chriſtians will poſitively ſay, it is not I that am guilty of any ſuch thing, wherein notwithſtanding it is feared upon ſearch, they will be found guilty: how many are there in the World, that pretend themſelves not only Zealous, but alſo Skilfull in the Doctrine of Chriſtianity; that affirm and maintain, that Chriſt by his Death, and the ſhedding of his blood,

blood, took away all Sin? Is not this a general Doctrine? Is it not believed and received commonly without Contradiction, insomuch as those that deny it, are taught exceedingly to err; and again, some others content themselves without enquiring thereinto, not thinking it a matter worth the troubling themselves about; but let us now consider the consequence thereof, for our information therein.

First, If Christ by his Death hath taken away all Sin, then all that he died for, must be saved; for if all Sin be taken away from any Man, no punishment can in Justice be inflicted upon such a Man, much less Damnation.

Secondly, If it be so, that all he died for must be saved, then he did not die for every Man, that is apparent.

Thirdly, If he did not die for every Man, if he procured by his Death a particular benefit (even the Remission of all Sin) for some few Persons; then it must needs be granted, there was a pre election of such Persons (and that without any qualifications, in that

that the Election did not only preceed, but also direct the Death of Christ) that some Rule might be for the disposal of grace, as it was designed.

Fourthly, If this be so, *viz.* that there is such an Election, and also such grace Demonstrated in the Death of Christ, taking from them all Sin, then such Persons can never fall away, nor come short of Salvation by any means.

Fifthly, If there be such an Election, *&c.* then all the rest of Mankind must be predestinated to Damnation, or at least non elected, and so not in any capacity to obtain Salvation, and withstand the contrary.

Sixthly, If there be such a Predestination, or a Non-election producing the same effects; then all the Invitations in Scripture are but pretences concerning the wicked, all the endeavours of God said to be for the Salvation of the Damned, are as nothing.

So that you see what the consequents of one short Proposition is, and that one which is so generally believed

lieved and consented to, without any enquiry: Ought we not therefore to take heed what we believe, and to try the things that differ, lest we are unawares destroyed, upon the Rock of Error.

Appl. 7. If God desireth the peace of all Men as hath been proved, here is then comfort to a despairing Soul, that cryeth out in great Anxiety, mercy and grace belongeth not to me; Remission of Sins and Peace, belong not to me, I am a Cast-away, a Firebrand of Hell.

Stay a while, do not thus Despair, surely if God desireth the peace of all, he desireth thy peace; *Know therefore, that thou makest God a Liar, in not believing it*, 1 John 5. 10. He hath declared absolutely his desire for thy Salvation, *wherefore do not forsake thy own Mercies*, Jonah 2. 8. *For there is nothing that estrangeth thee from the life of God, but the ignorance that is in thee, by reason of the blindness of thy mind*, Eph. 4. 18. Thou excludest thy self from God; wherefore lift up thy Eyes, and behold the great extent of the grace and favour of God, manifested in

Jesus

Jeſus Chriſt, and thou wilt ſee there is no cauſe why the chiefeſt of Sinners ſhould deſpair, before they Treaſure up to themſelves, *Wrath againſt the day of Wrath*, Rom. 2. 4.

Queſt. But you will ſay, is there nothing required of Man.

Anſw. Nothing in reference to what hath been already ſpoken of, *viz.* touching Gods being at peace with Man, or his deſiring our peace with him; but there are conditions required in their due Station; for the Demonſtration whereof, I proceed to the laſt thing propoſed, *viz.*

Prop. That peace between Man and God, is effected through (and not without) conditions to be wrought in, (and performed by) Man; and here you may perceive the proper place of Conditions and Qualifications, which God hath ordained, and doth expect, not for a Sacrifice of Propitiation, but of Thankſgiving; not to make peace between God and Man, but to ſhew forth our Obedience, that it might appear, that we are at peace with God.

For

For which purpose there must be Qualifications and Conditions to be wrought in (and performed by) Man through the Spirit of God.

This appeareth by what hath been already said, in that God so often exhorteth us to turn unto him; yea, the promises of Salvation are all upon condition.

Yet that it may farther appear, I shall observe this method, *viz.*

First, Shew you the Truth of the Proposition.

Secondly, Proceed to the Explication thereof.

First, For the proof thereof, (*viz.* that there must be Conditions, Qualifications and Dispositions wrought in Man (by the Spirit of God) for the effecting his peace with God; hearken to what our Saviour saith, John 3. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God*; and ver. 3. *Except a Man be born again, he cannot see the Kingdom of God?* What is it to enter into, and to see the Kingdom of God, but to be at peace with God, to know the love and favour of God towards us in

in Chriſt; and therefore the Kingdom of God is ſaid to be peace, and joy in the Holy Ghoſt, Rom. 14. 17. *Which requireth the condition of being born again, even of Water and of the Spirit*, which is to have ſuch Fruits and Effects of Gods Spirit wrought in the Heart, that may purifie it, as Water doth the Body.

Again, *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you*, John 6. 53. Chriſt doth not ſay, *Except ye eat the Fleſh of the Son of Man, and drink his blood, you have no Life in God, or in Me*, but you have no Life in you: Wherefore it ſeems, we muſt eat the Fleſh, and drink the blood of Chriſt, or elſe we cannot have life in our ſelves.

To eat his Fleſh, and to drink his Blood, is to believe in him; and to have life in our ſelves, is to know Gods love in Jeſus Chriſt, to have peace with God; *This is life Eternal to know thee, and Jeſus Chriſt whom thou haſt ſent*, John 17. 3. So that the Subſtance of his words is: *Except ye believe in Chriſt, ye cannot have peace with God? you cannot know Gods favour*

vour to you in Chriſt? you cannot have Life in you. Unto this we may add, *He that believeth ſhall be ſaved, and he that believeth not, ſhall be Damned*, as it is ſaid, Luke 13. 3. *Except ye Repent, ye ſhall all likewiſe periſh*; as alſo what is written, Heb 12. 14. *Without Holineſs, no Man ſhall ſee God*, not only that Holineſs is a Concomitant of our ſeeing God; but that the firſt fruits of Holineſs (which is Faith) is that whereby the Soul is brought to the ſight of God in Jeſus Chriſt. I might be very large herein, but I deſire Brevity; and therefore I ſhall now proceed to the Explication of the Propoſition, wherein I will ſhew what conditions are required for the effecting our peace with God, which for order ſake, I will reduce to three ſorts, *viz.*

First, Antecedent.

Secondly, Preſent.

Thirdly, Conſequent Conditions.

1. Antecedent Conditions, I call thoſe which are neceſſarily preſuppoſed to be in us, before we can be at peace with God; they are ſuch Conditions and Diſpoſitions, as are in Men before they ſubmit to God, and indeed

deed may be in them that never submit to God.

2. Present Conditions and Qualifications, I call them that go before our peace with God, as the cause before the effect, yet are never separated in time, but are indeed the things whereby this peace is wrought in Man by the Spirit of God.

3. Consequent Conditions, &c. I call them, which follow this peace as the effect followeth the cause.

Now, first to speak of Antecedent Conditions and Dispositions, I shall refer them to two Heads, *viz.*

First, The knowledge of Sin.

Secondly, The knowledge of the depth of Misery by Sin.

We must first come to know Sin before we can be induced to accept of Mercy; wherefore Christ saith, Matt. 9.12. *They that be whole need not the Physician, but they that are sick:* The *Pharisee* accounteth himself Righteous (*Father I thank thee*) *I am not like other Men*, Luke 18. 11. He thinks himself able to establish his own Righteousness, and that is the cause he will not submit to the Righteousness

God

God, *Rom.* 10. 4. *He cares not for Christ, he is whole (in his own account) like the* Laodiceans; *they have need of nothing,* Rev. 3. 17. *they care not for a Physician.*

Thus the *Jews,* when Christ told them the Son ſhould make them free, they anſwer, *we were never in Bondage,* John 8. 33. would you know a reaſon why the *Publicans* and *Harlots* received Chriſt, when the Holy *Phariſees* rejected him.

It is this, the *Phariſees* thought themſelves able to ſtand upon their own Legs, they were alive in their own conceits, like *Paul,* Rom. 7. 9. *I was alive without the Law once,* and for ſuch to hear of Righteouſneſs and Salvation in Chriſt, is too great a Diſparagement unto them and their Holineſs: When on the contrary, the *Publicans* and *Harlots* being convinced of Sin, readily imbrace the grace of Chriſt.

A rich Man many times ſcorneth to receive a gift, when the poor naked Man is glad to receive what he wanteth; wherefore our Saviour ſaith, Luke 9. 23. *If any Man will come after me, let him deny himſelf*; no Man

can

can follow Christ, except he deny himself, his own Righteousness and Holiness, accounting it as a filthy Rag, and a menstruous Cloth; as *Paul* saith, Phil. 3. 8. *I count all things but Dung, that I may win Christ*; this is the first thing, the second followeth, *viz.*

The knowledge of the depth of Misery by Sin, to be such as we can neither help our selves, neither for it to be in the power of any other Creature to help us, but that we are undone in respect of Sin, as *Paul* saith, *Oh wretched Man that I am, who shall deliver me from this Body of Death* Rom. 7. ult.

Oh the sence of this condition maketh a Man willing to accept of help; the sence of Sin pricked the Heart of those *Jews* that cryed out (Acts 2. 38. *Men and Brethren what shall we do*) *as Men in a most forlorn condition, destitute of the hope of Salvation* they then readily embrace a Saviour yea, although it be him whom before they Crucified.

The Prodigal will never return to his Father, so long as he can get Cloath

for his Back, or Meat for his Belly elſewhere but when he is brought to that paſs, *That he fain would have filled his Belly with Husks, which the Swine did eat, and he could not get them,* Luke 15. 16. When there was no leſs to be expected, than to be ſtarved to Death; when hunger exceedingly torments him, then even then (but not before) he thinketh of ſubmitting to his Father.

Thus it is with Man, ſo long as he can ſatisfie himſelf, or is in any hope to eſcape miſery by any other way or means: There is no thought of returning to God, but when the ſence of Sin lies heavy, even ready to overwhelm the Soul; then Peace is welcome, Grace is prized by a periſhing Man, wherefore Chriſt calleth and inviteth ſuch, Matth. 11. 28. *Come unto me all ye that are weary and heavy laden, and I will give you reſt*; this is welcome News.

Grace and Mercy draw ſtrongly in ſuch a caſe, even when the Soul is burthened with the weight of Sin, ſo heavy, that neither Tears nor any thing on this ſide Chriſt, can waſh it away.

Thus

Thus much for the Antecedent conditions, *&c.*

The conſideration whereof may in ſome meaſure comfort the weary Heart, and refreſh the diſtreſſed Soul that cryeth out bitterly? I am a Sinner, I am undone, *&c.*

Know for thy comfort, *Chriſt came to call not the Righteous, but Sinners to Repentance.*

Obj. But it may be thou wilt ſay, *I have been a great Sinner, a Drunkard, a Whore-monger, a Thief,* &c. will Chriſt have mercy upon ſuch?

Anſw. Yea, ſuch were ſome of the Saints in *Corinth, yet they were waſhed,* 1 Cor. 6. 11. *He that cometh unto me ſaith Chriſt, I will in no wiſe caſt out,* John 6. 37. Conſider the example of *Mary,* who had ſeven Devils in her; yet when ſhe cometh to Chriſt, ſhe is accepted. Chriſt is a Fountain for the Purgation of the greateſt Sin; *if thou believeſt, thou ſhalt be juſtified from all things, from which you could not be juſtified by the Law of* Moſes, *Act.* 13. 39.

Ob. 2. But thou wilt perhaps again ſay, I lie grievouſly under the burden

of my Sin, it is ever before me, it compaſſeth me about, what will be ſaid to me?

Anſw. Hearken to thoſe gracious Words, *Come unto me all you that are heaven laden*; the Burden and Load is Sin, yet come to Chriſt; *yea come laden, and he will give thee reſt*, here is great mercy.

Oh therefore deſpair not under thy great Burden, but let that induce thee to accept of Help, which God hath laid upon one that is Mighty, that through him we may be ſaved from all Evils.

Queſt. But thou wilt again ſay, muſt not I find ſome goodneſs in me, before this grace belongs to me.

Anſw. I anſwer, thou haſt heard the free grace of God, and the glory of his Reconciliation; there is nothing required of thee, to obtain the favour of God, but he is gracious and merciful to all, which thou art only required to believe, through Jeſus Chriſt, his love is extended to Man, even while we were dead in Sins, and continued ſo far, that if Man accepteth of his gracious Invitations, he will

not

not upbraid them with former Iniquities; this is a faithful saying, and worthy of all Acceptation.

I come now to the second Consideration, *viz.* present Conditions and Qualifications; that being the means whereby this peace is wrought in our Hearts by the Spirit of God.

Of this sort I find but one, Namely Faith, or believing in the consideration whereof, I shall offer two Propositions, *viz.*

First, That without Faith, the Soul cannot be at peace with God.

Secondly, That by Faith, we have peace with God.

The first is proved, John 3. 36. *He that believeth not the Son, shall not see Life, but the Wrath of God abideth on him*; to have peace with God, is to see Life; *therefore he that believeth not shall not have peace with God*, but the apprehension of the Wrath of God shall torment his Soul, he shall not see Life, he shall see nothing but Wrath. Again, *He that believeth not God, hath made him a Liar*, 1 John 5. 10. *without Faith it is impossible to please God*, Heb. 11. 6. *For whatsoever is not of Faith,*

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Sin, Rom. 4. ult. wherefore it is evident, that without, or before Faith, Men cannot have peace with God.

The ſecond, that by believing, Men come to have peace with God, is proved, John 3. 33. *He that hath received his Teſtimony, hath ſet to his Seal that God is true*; and again, *As many as received him to them, he gave power to become the Sons of God, even to them that believe in his holy Name*, John 1. 12. and therefore it is written, *In believing ye were ſealed with the ſpirit of Promiſe*, Eph. 1. 13. whoſoever believeth, hath power to cry, Abba Father; and to this I will add that known Text, Rom. 5. 1. *Therefore being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt*; this is the proper Office of Faith, to make us at peace with God, by aſſuring us of his favour, and good will towards us, manifeſted in ſending his only Son to be a Propitiation for Sin, and to ſatisfie whatſoever the juſtice of God required at his hands: This is apprehended by Faith, and this is our receiving Chriſt, our putting on of Chriſt, and our living by Faith.

3. Thus much for the second, I come now to the third thing propoſed, *viz.* The Conſequent Qualifications, *&c.* thoſe are Conſequents of our peace with God, and things that accompany our Salvation; wherein I ſhall take notice of three ſorts.

Firſt, Joy in the Holy Ghoſt.

Secondly, Love.

Thirdly, New Obedience.

Firſt, Joy in the Holy Ghoſt is a neceſſary conſequent, and an inſeparable Companion of that peace obtained in the heart by Faith.

And indeed, how can it be otherwiſe, can the Men of this World hear of great poſſeſſions falling unto them and not rejoyce thereat? How then is it poſſible that the Children of the living God, can come to the Apprehenſion of the Fatherly love of God in Chriſt, but they muſt needs be filled with Joy, and not only in reſpect of what is received, but alſo in the aſſured hope of future Mercies, which cauſe great rejoycing in the Soul this *Paul* declareth, Rom. 5. 11. *We alſo joy in God through our Lord Jeſus Chriſt, by whom we have now received*

the Atonement, and again, ver. 2, 3. *We rejoyce in hope of the glory of God.*

Here is grace received, and grace hoped for; but both filling the Soul with joy, and peace in believing.

Can the Sun be without its Light, or the Fire without Heat; no more can the called of God, even such as have peace with God, be without Spiritual Joy in Believing, *In whom believing, ye rejoyce with joy unspeakable, and full of glory*, 1 Pet. 1. 8.

Can a Man stop the ebbings and flowings of the Waters; then may the Souls of such as have peace with God, be deprived of those floods of Comfort, that flow from that Fountain of Comfort, whereby they receive Joy and Comfort, even in Tribulation, and such which no Man can take from them: This is the Lot and Inheritance of the Saints of God:

We read not of any Converts in the Scripture, but we also read of the Joy of God's Spirit repleniſhing their Souls.

They (even they) who were pricked in their Hearts, and knew not what to do, Acts 2. 37. *being converted,*

do eat their Meat with gladneſs and ſingleneſs of Heart, ver. 46. *The* Eunuch *returneth rejoycing*, Acts 8. 39. *The Converſion of* Samaria, *cauſeth great joy in that City*, Acts 8. 8. You ſee Spiritual joy is the firſt effect or conſequent of our peace with God.

2. The Second is Love, which alſo is an inſeparable conſequent of our peace with God.

Can a Man behold the beauty of God, and the glory of his face in Jeſus Chriſt, and his Soul not be raviſhed with love; *Oh the love of God in Chriſt conſtraineth us*, 2 Cor. 5. 14. *To love God, becauſe he hath firſt loved us*, 1 John 4. 19.

That this love is an inſeparable conſequent, and a daily companion of our Joy and Peace, will be plain, when we ſee how the Holy Ghoſt deſcribeth to us the called of God, letting them forth by this token of love unto Almighty God; *Eye hath not ſeen, nor Ear heard*, &c. *the things which God hath prepared for them that love him*, 1 Cor. 2. 9. *We know that all things work together for good, to them that love God*, Rom. 8. 28.

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A Soul that doth not love God, is not at peace with God; therefore the Holy Ghost concludes, *He that loveth not, knoweth not God*, 1 John 4 8. and our Saviour saith positively, *By this shall all Men know that ye are my Disciples, if ye love one another*, John 13. 35. which cannot be separated from love to God; *For except we love God, we cannot truly love the Children of God*, 1 John 4. 2.

Wherefore, as on the Affirmative it is pronounced; *Grace be on all them that love our Lord Jesus Christ in Sincerity*, Eph. 6. 24. So on the Negative, if any Man love not our Lord Jesus Christ, let him be *Anathema Maranatha*, accursed, separated at the coming of the Lord, 1 *Cor.* 16. 22.

So that you may see these consequents of our peace so inseparably joyned together, that none can put them asunder.

3. I come now to the third and last consequent propoled, which is New Obedience.

As Peace, Joy, and Love follow and attend upon Faith, so is New Obedience an attendant of Love; *This is*

the Love of God, that we keep his Commandments, 1 John 5. 3. wherefore it is ſaid, *If you love me, keep my Commandments*, John 14. 15. and again, *If a Man love me, he will keep my words*, ver. 23. *So that he that hath my Commandments, and keepeth them, he it is that loveth me*, ver. 21. I cannot in this matter particularize the obedience that is required of us; but know, it is Obedience to the Ordinances of the Goſpel, attended with an holy Life and Converſation: This is that which is ſpoken, Heb. 12. 14. *Without Holineſs, no Man ſhall ſee God*; this God expects as a conſequent of our Love; *For we are his Workmanſhip Created in Chriſt Jeſus unto good Works, which God hath before ordained, that we ſhould walk in them*, Eph. 2. 10. All the pains and endeavours of the Father before declared in Chriſt Jeſus, *Was to purifie unto himſelf a peculiar People, zealous of good Works*, Tit. 2. 14. As if a Captive being in priſon, ſhould be Ranſomed by a Friend, that he might be his Servant, to ſerve him in all Offices of Love: This was, and is our caſe; when we were Captivated under

der Sin, God ſends his Dear Son and delivers us; *That we being delivered might ſerve him in Holineſs and Righteouſneſs before him, all the days of our Life*, Luke 1. 74. *That we ſhould not live unto our ſelves, but to him that died for us, and roſe again*, 2 Cor. 5. 15. and to this place I muſt refer hatred of Sin, love of Virtue, godly ſorrow for Tranſgreſſion committed, Revenge upon our ſelves for the things that are paſt, and zealous care for that which is to come.

Theſe and many other (of which I cannot ſpeak particularly) are conſequents of our peace with God, yet ſo inſeparable, that our peace with God cannot be continued without them; but I ſhall now proceed to Application; wherein,

Appl. 1. Let me ſpeak a word of Exhortation. If ſuch Obedience as you have heard, is the Conſequent, (yea, a neceſſary Conſequent) of our peace with God; let me then entreat all thoſe who deſire to be at peace with God, to obey him in his holy Ordinances, which are not grievous, 1 John 5. 3. *The Apoſtles declared that*

they were Ambassadors for Christ, (viz. on his behalf) and that he did beseech by them, and pray you to be Reconciled, and to be at peace with him, 2 *Cor.* 5 20. Let me now also pray you for Christ his sake, who hath died for you, and for the Father his sake, who is already at peace with you, be you at peace with him: Oh follow after those things that make for thy peace with God, believe in him, and obey his Ordinances; O let not the Shame or Honor of the World, impede thy sincere Obedience, contend not therefore with Flesh and Blood herein, but if thou dost, consider to have peace with thy God, is more than to have peace with the whole World; thy Joy and Comfort (as thou hast heard) is concerned therein, and also thy Soul hereafter; when it will be a vexation to understand the Report of what Spiritual Advantages we have lost through our own folly. Oh therefore consider, whilst it is called to day, lest the things that belong to thy peace, be hid from thine Eyes.

Secondly, You that are at peace with God through his Son Jesus Christ;

Chriſt; you have heard what is the conſequent thereof, wherefore in perſuance of the ſame; *Let me entreat all thoſe that Name the Name of our Lord Jeſus Chriſt, to depart from iniquity*, 1 Tim. 2. 19. If ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus; *that ye put off as concerning the former Converſation, the old Man, which is corrupt according to the deceitful Luſts*, Eph. 4. 22. *For this is the will of God, even your Sanctification*, 1 Theſſ. 4 3. *And ſo it becometh Saints*, Eph. 5. 3. Therein is your Father glorified: *Let therefore your Light ſo ſhine before Men, that they ſeeing your good Works, may glorifie your Father which is in Heaven*, Matth 5 16. thereby is the Church comforted, and the Soul of your Brethren cheered; *Joying in beholding your Order, and the ſtedfaſtneſs of your Faith in Chriſt*, Col. 2. 5. Thereby alſo they that are without, are ſometimes called in, wherefore follow after Holineſs, *That if any obey not the Word, they may without the Word, be won by your Converſation*, 1. Pet. 3. 1. thereby is your own peace encreaſed, and your Joy and Comfort confirmed.

Wherefore then if glorifying God your Father, if the performance of his Will, if the winning those that are without, if the comfort of your Brethren within; if the encreasing your own Peace, Joy, and Comfort be precious in your Eyes: *As Obedient Children, fashion not your selves according to the former Lusts in your Ignorance; but as he which hath called you is Holy, so be ye Holy in all manner of Conversation*, 1 Pet. 1. 14, 15. For if so be, (which God forbid) your Conversation should be prophane, contrary to the Commandment of our Saviour Jesus Christ, Oh what will then follow.

This is that which in Scripture is called, *A grieving the Holy Spirit of God*, Eph. 4. 30. this is that which is called a defiling the Members of Christ, and the Temple of God, than which, what thing more heinous can be thought upon; *Shall we then take the Members of Christ, and make them the Members of an Harlot, God forbid*, 1 Cor. 6. 15. *Know ye not that your Body is the Temple of the Holy Ghost*, ver. 19. Oh do not defile that which should be the Seat of Holiness; let

the

the zeal of Gods House incite you to abandon whatsoever is contrary to the Doctrine of Godliness; *Lest the Name of our God and his Doctrine, thereby be evil spoken of*, 1 Tim. 6. 1. lest that thereby you keep back those that are coming in, and so you become guilty of their Blood, lest that Sathan get an advantage of you; *For thereby you lie open to the snare of the Devil, to great Temptations and Noisom Lusts*, 2 Tim. 2. 26. *Let me therefore charge every one of you, that ye walk worthy of the Lord, who hath called you unto his Kingdom and Glory*, 1 Thess 2. 12. Be not careless, but watchful, let Piety prevail with you, to watch over your selves, let Charity prevail with you to watch over your Brethren, that there may not be any amongst you, that hold the Truth of God in Unrighteousness, professing to know God, but in Works deny him.

Appl. 2. Is a word of Admonition: First to the Preachers of the Word of God; Secondly to the People.

First to the Preachers; my Brethren, let me entreat you to hear a word of Admonition, from the meanest of the Servants of God, even to take

take heed that you be not guilty of that, which the Lord complained against in the Prophets of Old, Ezek. 34 19. *That they made the Lords Flock to eat defiled Pasture, and to drink pudled Waters, which they pudled with their feet*; when water is pudled, it is water and dirt mingled together; in pudled Water, no Man can discern whether it be deep or shallow, and what is this pudled Water, but pudled and confounded Doctrine: Oh take heed therefore, God forbad the *Israelites* to sow their Land with mingled Seed, or to wear a Linsey woolsey Garment.

Did God regard such things, or was it not for your sakes, to forbid your preaching mingled and Linsey woolsey Doctrine, which is not only intermixing Truth and Falshood, but also confounding those things that ought (even in Truth) to be divided.

In many things you do not (as you truly ought) distinguish between the Creator and the Creature; the cause you put oft-times for the Effect, and the Effect for the Cause; sometimes you make that an Antecedent, which is a Consequent of our peace with God,

God, and Reconciliation to him; and again, make that a Conſequent, which is an Antecedent thereof, neither making any difference between Gods being at peace with Man, and Mans being at peace with God; nor diſtinguiſhing as you ought concerning the Sacrifice of our bleſſed Saviour, whereby a Veil is drawn before the face of God, and the Truth, as it is in Jeſus abſconded, and Souls kept from ſetling upon a ſure Foundation.

Oh that our days might not juſtly complain of theſe things, is not this the cauſe of all our Controverſies and Contentions. *Oh therefore ſtudy to ſhew your ſelves approved unto God, Workmen that need not to be aſhamed, rightly dividing the word of Truth*, 2 Tim. 2. 15. *That your words may be as the Oracles of God*, 1 Pet. 4. 11. *Sound Speech that cannot be condemned*, Tit. 2. 8. That your Doctrine may be the light of the World, that it may be as pure, and not pudled Water; clear as the Chryſtal, proceeding from the Throne of God, and of the Lamb.

Would not this be the great help, to bring Souls into the unity of Faith.

Doth

Doth not the great Controverſies of the World, proceed from the not dividing the Word of Truth?

The Controverſie touching Juſtification, which hath cauſed great Contentions, (ſome ſaying it is by Works, others ſay nay, it is by Faith; again others exclude both, and ſay it is by the free grace of God) is continued for want of rightly diſtinguiſhing what is found in the Scriptures, which if duly obſerved, thoſe things would in their places appear all conſonant to Truth, as it is written, *We are juſtified freely by his grace*, Rom. 3. 24. *We are juſtified by Faith*, Ro. 5. 1. *Yet was not* Abraham *our Father juſtified by Works*, James 2. 21. The ſame may be found touching the general love of God, *viz.* we muſt diſtinguiſh the times. There is a time when the Lord is good to all, and his tender Mercies over all his Works, again, there is a time when the Lord hateth the greateſt part of Mankind.

Alſo concerning the Sacrifice of our bleſſed Saviour, ſome ſay, it was offered for all, others ſay nay: farther, ſome ſay, thereby he took away Sin, abſolutely pardoned Tranſgreſſion; others ſay nay, Chriſt only made Sin pardonable

pardonable as to Man, *viz.* if we Repent, *&c.* but otherwise not. Now in the due distinguishing what is found in the Holy Scriptures it will appear, that for the Sin against the First Testament, Christ offered himself a Sacrifice of Propitiation for every Man. But touching the sin against the Second Testament, he is a Sacrifice of Propitiation only for those that believe.

Again, some time he hath absolutely taken away without any Condition: But again, some Sin is upon condition of Faith, *&c.* without which there is no remission to thee as to that Sin.

The same may be considered in many Doctrines. Wherefore in the next place let me speak to you (that are the Sheep of the Pasture) in the words of our blessed Saviour, *Take heed what you hear. O that my head were waters, and my eyes fountains of tears*, that I might sufficiently bewail the sloathfulness and negligence of hearers of the Word of God, who regard not what is preach'd. Some applauding those things which they do not understand, and others through dulness, not considering what is declared; and so while Men sleep, the Devil

vil catcheth away the good Seed, and ſoweth Tares inſtead thereof.

Let me beſeech you therefore at this time, to look about whatſoever is offered to you; weigh in the balance of the Sanctuary; try impartially the things that differ: Be ye like the noble *Beræans*, who *ſearched the Scriptures daily whether thoſe things were ſo*, Acts 17. 11. Know, it is your Duty aptly to diſtinguiſh in your own Conſciences the things which you hear, that ſo you may enjoy the brightneſs of the Glory of God in your Souls. And therefore praying, that God would bleſs the Miniſters of his Word with all Spiritual Wiſdom and Underſtanding, that they may know his Will, and that he would grant unto them utterance and all faculty of ſpeaking with ſuch boldneſs, that they may ſpeak the Word, being nothing terrified by the Adverſary.

And deſiring alſo, that the hearts of you all may be filled with Underſtanding, and your eyes enlightned to behold the Grace of God in Jeſus Chriſt, I ſhall conclude with the Holy Angels, praiſing God, and ſaying,

Glory to God in the Higheſt, and on Earth Peace, Good will towards Men, Luke 2. 14. *Amen.* FINIS.